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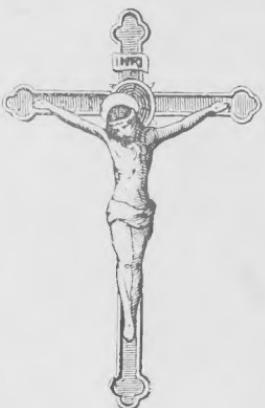
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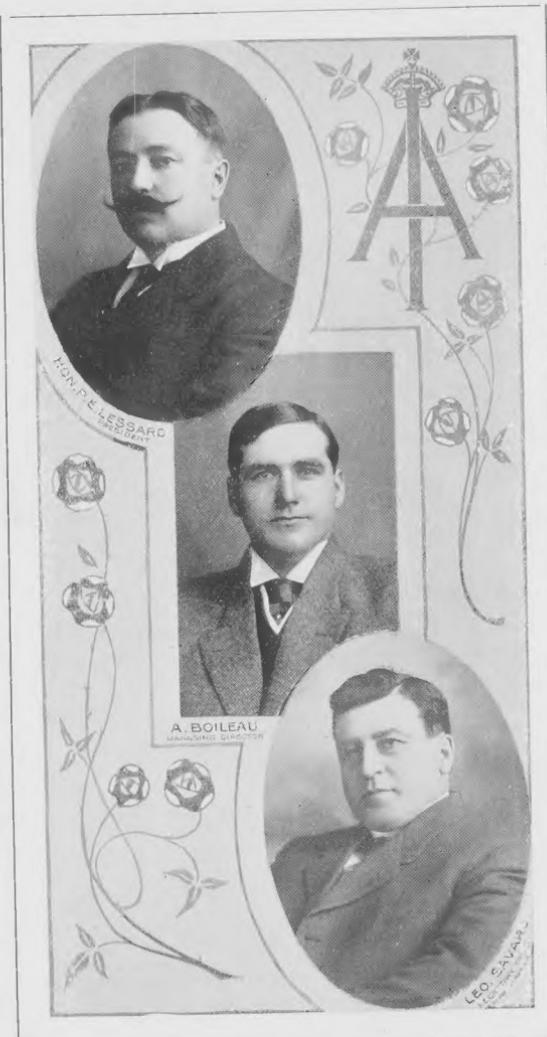
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Greeting . . .



To the Members of our Parishes and Friends:

In sending forth this beautiful work it is with the idea that it may serve as a daily reference for the year to all Catholics.

We trust it will be kept where it can easily be consulted to this end, and will save a deal of enquiry and telephoning, as the Calendar is now arranged to embody all days from January 1st, 1912, to January 1st, 1913. That the affairs of all Parishes may be well administered requires co-operation on the part of the people, which cannot, however, be intelligently given without knowledge of the regulations under which we progress, this information we desire this reference to give at least in part.

Further, you will notice many articles embodied herein, which are from master minds of the Catholic faith, these will prove quite as interesting to non-Catholics as they are based on facts.

You will notice we have many friends among the first merchants of the city, to those who have given their co-operation in making the publication possible we extend our hearty and sincere thanks. We trust their cards will prove business builders and as one good turn certainly deserves another may we request that the readers of CATTOLICA consult this list of progressive business men, tell them where their cards were read, before making their purchases.

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Rt. Rev. Emile Joseph Legal, O.M.I., D.D.
BISHOP OF ST. ALBERT.

Bishop Legal was born in Brittany, near Nantes, Loire Inferieure, France, on the 9th of October, 1849. He made all his studies in his native city. The classical course was gone through, at the Little Seminary, under secular priests, at the end of it he graduated with B. A. degree from the University of France. The course of Philosophy and



Theology, lasting five years, was taken up under the Sulpicians the great educators of the clergy in France. In addition to Philosophy and Theology he took also courses of studies in Canon law, Hebrew, and other branches of ecclesiastical training. He was ordained a priest on the feast of St. Peter and St. Paul, 29 June, 1874, and after his ordination was employed as professor, for five years, teaching mainly science, in the Seminary and ecclesiastical colleges.

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In 1879 he was permitted to realize a long-cherished desire to join the Order of the Oblates of Mary Immaculate, that he had known on the occasion of a visit of Bishop Grandin to the Seminary of Nantes. He began his noviciate in the princely city of Nancy. Then came the time of the religious Orders being threatened with exile. The authorities of the Oblates decided not to wait for the action of the government and sent several young scholastics of the Order to Canada. Father Legal, already a priest for five years, was sent along with them and with the permission of the Holy See, he completed his noviciate at the historical point of Lachine. Lachine had been, for a long time, the starting point for the missions of Red River and the North-West. The destination of the new oblate was indeed the North-West, but when the noviciate was over, it was too late in the season to start for the far-away Missions, so the next winter of 1880-1881 was passed partly at the great Church of St. Peter, Montreal, and partly at the Church of the Holy Angels, Buffalo, N. Y.

On the 2nd of May, 1881, in company with three other companions, he finally started for the far-away country of the Saskatchewan. His destination was the Diocese of St. Albert, and it is only by the end August that he reached St. Albert to learn that he was to proceed to the Indian mission of the Peigan Reserve. There were, then of course, scarcely any other people but Indians in the North-West, with the exception of a few whites, mostly former whiskey traders, who had decided to try some better vocation, in farming and ranching, the N. W. M. P. had come for several years and their traffic had been declared illicit.

Father Legal remained sixteen years in his Indian missions, having been at first in charge of both reserves of the Peigan and of the Blood Indians. In the mean time, he occasionally took a hand in the development of the new missions which were to become Macleod, Pincher Creek, Lethbridge and even Calgary. He resided on the Peigan Reserve until 1889. Then another missionary being prepared to stay at that place, he went himself to organize the mission of the Blood Reserve, which has become one of the most complete Indian missions of Alberta.

In 1897, Father Legal was called to come to St. Albert in the capacity of Coadjutor Bishop to Bishop Grandin. Elected on the 29th of March, he was consecrated at St. Albert, on the 17th of June. For five years he assisted the aged Bishop in the administration of the Diocese, and in a special manner, in taking upon himself arduous trips for the visitation of this immense diocese.

The full responsibility of the charge fell upon the shoulders of Bishop Legal on the death of venerated Bishop Grandin, 3rd June, 1902.

Since then Bishop Legal has been busy superintending the organization of the new missions and parishes that are springing up everywhere in the wake of the new railroad lines, as they are making possible the advance of civilization and progress to many different points of the vast and important Province of Alberta.

For a long time, the Rev. Fathers Oblates of M.I., had been the only missionaries in this diocese, but they could no more keep pace

with the increasing work, so that secular priests and priests of other religious orders had to be called. For a long time the Gray Nuns had been alone also, for the work of education and charitable institutions, but they could no more answer all the demands for new establishments, and several other institutes of Nuns had to be called to their assistance. So that, at the present time, to assist in the various departments of work, such as Parochial work, Educational Institutions, Hospitals, and Orphanages the Bishop can depend on the ability, zeal and devotedness of 24 secular priests, 32 priests of eight different religious orders, besides 68 Oblate Fathers; and of the religious orders of Nuns there are 15, numbering in all 356 Nuns. The opening of new churches, schools, convents, and hospitals are of frequent occurrence, and the signs are that the development will be still greater in the future.

The Bishop has commenced, in 1902, a large cathedral, the basement of which is complete, and has been used as a church for several years. The new cathedral will be of the Moorish style, and promises to be an original and remarkable monument when finished. The Bishop has been frequently urged to transfer his See at Edmonton, but he is so sanguine about the future of Edmonton, that he believes that after a while, and not a very long while either, St. Albert will be a part of Greater Edmonton, so that there is no reason whatever for the move.

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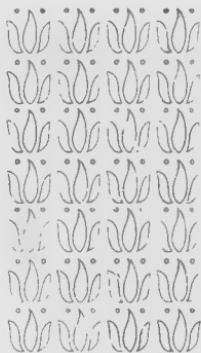
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Very Rev. H. Leduc, O.M.I., Vic-Gen.

Rev. Father M. Merer, O.M.I., Parish Priest.

Rev. V. Ladet, O. M. I., Assistant.

Rev. V. Philippot, O. M. I., Assistant.

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From Easter Sunday to All Saints Day, Low Masses at 6 and 7:30; High Mass at 10:30 a.m.; Vespers and Benediction of the Blessed Sacrament at 3 p.m.

From All Saints Day to Easter Sunday, Low Masses at 6 and 8; High Mass at 10 a.m.; Vespers and Benediction of the Blessed Sacrament at 3 p.m.

The sermons and instructions are given in French, on the 1st, 2nd and 4th Sundays of the month, in English, on the 3rd Sunday, and occasionally on other circumstances. The announcements are always given in both languages.

Services on Week Days

Besides the Sunday services there are numerous other devotions that are regularly kept up during the year.

The Devotions of the First Friday of the month is strongly encouraged and very regularly practiced. Mass before the Blessed Sacrament exposed with a short instruction on the Sacred Heart, at 6 a.m., from Easter Sunday to All Saints Day, and at 7 a.m. from All Saints Day to Easter Sunday. Benediction of the Blessed Sacrament with Act of Reparation, at 7 p.m.

Rosary and Benediction of the Blessed Sacrament at 7 p.m. on the following days:

- (1) Every Thursday and Saturday of the year.
- (2) Every first Friday of the year.
- (3) Every Friday of the month of June.
- (4) Every day of Lent with short instructions, except Fridays, when takes place the exercise of the Way of the Cross.
- (5) Every day of the month of May, with short instructions.
- (6) Every day of the month of October.
- (7) Every day of the Octaves of Christmas, Easter, Pentecost and Corpus Christi.
- (8) The nine days before the Feast of Pentecost.
- (9) On the 25th of January, the 17th of February, the 17th of June, and the 31st of December.
- (10) On many other feasts of our Saviour, the Blessed Virgin Mary, the Apostles, and also other saints.

The Holy Week. The impressive services of the Holy Week are fully observed on the three last days of Lent, before Easter Sunday. On **Holy Thursday** takes place the **Consecration of Holy oils** and the washing of the feet of 12 children by the Bishop. On **Good Friday**, veneration of the Cross. On **Holy Saturday**, Blessing of new fire, holy water and **Pascal Candle**.

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Pontifical Masses and services are celebrated by the Bishop at the most solemn feasts of the year, such as Christmas, Epiphany, Easter, Ascension, Pentecost, All Saints Day, Feast of the Immaculate Conception of the B. V. M., and on other occasions, when the Bishop is not absent. On four of these feast days Papal Benediction, together with a plenary Indulgence is granted by his Lordship the Bishop, in the name of the Holy Father.

THE PARISH OF ST. ALBERT

The Parish of St. Albert was decided upon by Bishop Tache in 1860, and commenced the following year by Rev. Father A. Lacombe, O. M. I. It counts a population of about 1,400 inhabitants, 600 of whom being grouped at the town of St. Albert itself.

The Parish has been in charge of the Oblates Fathers from the beginning. Rev. Father M. Meren is the present Parish Priest, assisted of R. R. F. F. V. Ladet, O. M. I., V. Philippot, O. M. I., The parochial council is composed of M. M. David Cheigny, Joseph Leonard, Michael Hettinger, Miles Kennedy and Elzear Sevigny.

There is a Congregation of the Children of Mary, especially amongst the pupils of the Convent, about 25 members.

Two branches of the C. M. B. A. (Catholic Mutual Benefit Association), have been organized: Branch 334, composed of English-speak-

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ing Catholics, M. Michael Hogan, President; Branch 405, composed of French-speaking Catholics, Mr. Felix Page, President. There are about 50 members in the two branches.

Several members of the **Knights of Columbus**, (about 12), belong to the Edmonton Council, No. 1184.

The society of the **Alliance Nationale**, for French-speaking Catholics, has been lately organized, with a membership of about 20, Mr. Alfred Mireault, President.



REV. FATHER J. BOUTIN, F.M.I.
Superior of the Seminary of the Holy Family, St. Albert, Alta.

St. Albert's Institutions

The Seminary of the Holy Family. This Seminary was established in 1900 for the purpose of the recruiting of the clergy of the Diocese.

It has been in charge of the Oblate Fathers until recently.

At the new opening of the studies, September last, another religious order, viz.: the Order of the Sons of Mary Immaculate, has succeeded to the Oblate Fathers. Rev. Father J. Boutin, F.M.I., is the Superior, assisted of two priests of the same order, Rev. F. A. Molle, F.M.I., a Rev. F. A. Rondeau, F. M. I., a secular priest, Rev. J. Lapointe, and two lay teachers, who, at the same time, receive clerical training.

The course of studies is a classical course. There is no properly commercial course given, although all the branches of studies that are the ground work of a classical course are taught.

The boys and young men to be accepted must be Catholics and belong to respectable families. They must have some wish or idea of becoming priests if it so please God. They must be advanced in their primary course of studies, as far as the Fourth Reader, in English, and somewhat the same in French. Tuition is given in both languages.

We accept boys of Polish and Ruthenian nationalities and the Edmonton Council of the Knights of Columbus has been giving two scholarships for boys of the Greek Ruthenian rite.

The charge is \$15.00 a month, including tuition, board and washing; or \$13.00 if washing is assumed by parents. The supervision of kitchen and linen department has been entrusted to the Sisters' Daughters of Jesus.

All students must be full boarders.

There are a few days of vacation at Christmas time, and the summer vacations take place, for about two months, from end of June to the first Wednesday in September.

For further information call on or write to Rev. Father J. Boutin, F. M. I., Superior, Seminary of the Holy Family, St. Albert, Alta.

Youville Convent and Orphanage

This is the most ancient religious institution of the North-West. It was founded at first at Lac Ste Anne, in 1859, and transferred to St. Alberta in 1863. The Order of the Gray Nuns, of Montreal, has always been, and is still, in charge of this large institution, which shelters about 230 inmates, under the supervision of 24 Gray Nuns and several assistant helpers. A large farm is operated in connection with the establishment.

The institution comprises an Academy for girls, an Orphanage for boys and girls, an Indian boarding school, also for boys and girls, and even a home for a few aged people.

The Sisters are also in charge of the public Catholic school of the town of St. Albert. The trustees are Rev. Father M. Merer and M. M. Leon Levaseur, Jacob Mauchley, H. B. Dawson, and Felix Page.

There are 86 orphans, and 65 Indian pupils, 80 white boarders, and 90 outside pupils of the school; total 321.

For further information apply to Rev. Sister Diguiere, Superior, Youville Convent, St. Albert, Alberta.



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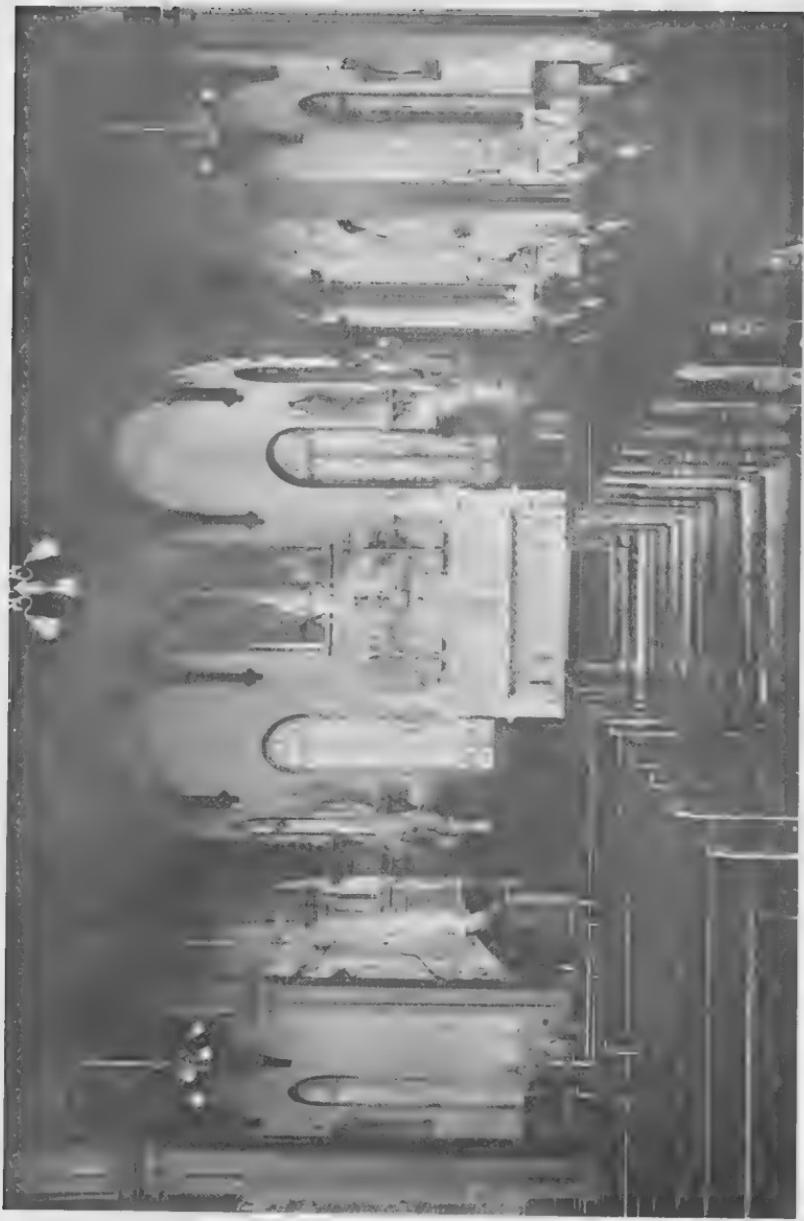
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Services—Sundays and Holy Days of Obligation.

Low Mass, 8 a.m., French sermon; Low Mass, 9 a.m., English sermon.
High Mass, 10 a.m., French sermon; High Mass, 11:15 a.m., English sermon.

Services—Week Days.

Mass in the Church at 8 a.m.

Evening Services.

Lenten, May and October devotions every evening at 7:30.

Services—Monthly.

On every first Friday, Mass at 8 a.m. with exposition of the Blessed Sacrament during the whole day, and Benediction at 7:30 p.m.

Catholic Societies.

C. M. B. A., La Saint Jean Baptiste, L' Alliance Nationale, Knights of Columbus, the League of the Sacred Heart, Sodality of the Blessed Virgin, Ladies' Altar Society, Temperance Union.

Educational and Charitable Institutions

1. There is a Catholic Separate School under the charge of the Sisters' Faithful Companions of Jesus. The same Sisters have also a boarding school for young ladies.

For particulars apply to Rev. Mother Superior, Immaculate Conception Convent, Edmonton.

2. The General Hospital, under the direction of the Grey Nuns of Montreal. All the doctors visit the hospital. Protestants admitted as well as Catholics. Rev. Mother Bissonnette, Superintendent.

3. The Misericordia Hospital, under the direction of the Sisters of Mercy of Montreal. Experienced nurses. These Sisters conduct also a refuge and a home for fallen girls, and an infant asylum.

Confessions

Confessions are heard on Saturday afternoons and evenings till nine o'clock; on Sunday morning, before Mass, from seven to eight o'clock; on the eve of every feast at the same hours.

New comers and strangers are cordially invited to call on the Priests to get acquainted.



Rev. Father C. DEVIC, O.M.I., 2nd Asst. St. Joachim's Church



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Services Dimanche, et Fetes d'Obligation.

Messe basse a 8 heures (sermon francais), Messe basse a 9 heures,
(sermon Anglais); Grand Messe a 10 heures (sermon Francais); Grand
Messe a 11.15 heures (sermon Anglais).

Services Jours de Semaine

Messe a' l'eglise a' 8 heures chaque matain durant la semaine benediction
du tres Saint Sacrement taus les jeudis a' 7.30 le soir.

Services Mensuels

Tous les premiers Vendredis de chaque mois Messe a' 8 heurs, Exposition
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Exercises du Soir

Exercises chaque soir durant le Careme, Mois de Mai et d'Octobre a
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Institutions de Charite et Maison d'Education

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Montreal. Rev de Seour Bissonnette, superieure.

2. L'Hopital Misericordia sous la direction des Seours de la Misericorda
aussi de Montreal. Cette institution est en meme temps une maison
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Catholic Edmonton

BY FATHER COZANET

The first Catholics who came to Edmonton were "voyageurs" and men in the service of the fur trading companies. There is no doubt that more than a century ago, individual Catholics lived in and travelled through what has since become the Edmonton District. By the year 1838 the number of Catholics in the employ of the Hudson Bay Company had increased with the importance of the import and export trade. Some of the Catholic servants, trappers and clerks had taken Indian women for their wives, and had given origin to the half-breed population, whose language was still Cree, but with strong tendencies towards French as spoken by their fathers. Even long before the advent of Catholic priests, the French half-breed population was practically Catholic through desire to be so.

The first Catholic priests who landed at Edmonton are Rev. Frs. Blanchet and Demers, two Quebec clergymen, who went up the Saskatchewan River in the summer of 1838, in order to reach their destination in Oregon. While on their journey they stopped at all the places of any importance where they met numerous French and half-breed servants of the H. B. Co., who anxiously awaited the coming of the priests to have a little amount of Catholicity infused in their life.

The two priests, according to hearsay from old-timers, stopped at the old Edmonton Fort, on September 9th. It was an hour of rejoicing for the Catholics. Immediately old Quebec men fixed up a hall set apart for the purpose, and in thundering accents rendered the usual Vespers Service.

Not till four years later did another priest, Rev. Fr. Thibault, appear on the scene. He, too, was a Quebec clergymen, who for the past ten years had devoted himself to the Red River Missions, whose headquarters were St. Boniface.

From that year on, Edmonton became a centre of Catholicity. Its fortune has been various. In the early period it was a mission-post visited quarterly or monthly, according to circumstances, from St. Ann's Mission, or from St. Albert.

About thirty years ago a resident priest was first located at Edmonton. The church edifice used at the middle period can still be seen right at the back of the modern stately edifice which testifies to the growth of Catholicity in Edmonton during the past fifteen years.

Seven years ago, the demand for larger accommodations, and for still more handy and closer accommodations by East End residents of the growing town, made it imperious to create the Parish of the Immaculate Conception, whose church is situated at the corner of Picard Street and Kinistino Avenue.

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At the time of writing, conservative estimates of Edmonton's Catholic population place it at 4,000 souls.

[Within the city limits to date (1912), there are two parishes: St. Joachim's, which dates back to the early pioneer period and The Immaculate Conception erected in 1906.

Before long Edmonton will include Strathcona, where is St. Anthony's Parish, a former dismemberment of St. Joachim's. Close to the city limits lie St. Francis Parish, at the Packing Plant, in charge of the Franciscan Fathers, and St. Edward Church, at Elm Park (alias G. T. P. Shops).

The old-time population of Edmonton has made room for white settlers, business men and workingmen. The bulk of the Catholic population of St. Joachim's is, in equal parts, French-speaking and English-speaking. About one hundred Belgians, whose preferential speech is Flemish, live within St. Joachim's parish limits.

The Catholic population of the Immaculate Conception is greatly mixed. English-speaking people are rated at about a fourth. There is a scattering of Polish and German families to make up the balance.

Edmonton Schools

Two large eight room schools have been built for Catholic School children, during the past six years. Sites have been secured towards further school accommodation. At Strathcona there is a four room school building.

Two academies for girls are actually under the management of the Faithful Companions of Jesus.

Catholic Hospitals

The Grey Nuns of Montreal operate the General Hospital, and the Sisters of Mercy the Misericordia Hospital.

Patients are received from all outstanding points, as far as the limit of the steel on the Grand Trunk Pacific, west of town.

DATES OF INTEREST

1838—Rev. Frs. Blanchet and Demers stop at Edmonton.

1842—First visit of Rev. Fr. Thibault.

1844—Rev. Fr. Thibault founds St. Ann's.

1852—Coming of Rev. Fr. A. Lacombe to St. Ann's.

1861—Foundation of St. Albert's.

1871—Erection of St. Albert Diocese.

1882—Rev. Fr. Scollen, first resident priest at Edmonton.

1899—The modern church edifice of St. Joachim's is built.

1906—Erection of the Immaculate Conception Church.

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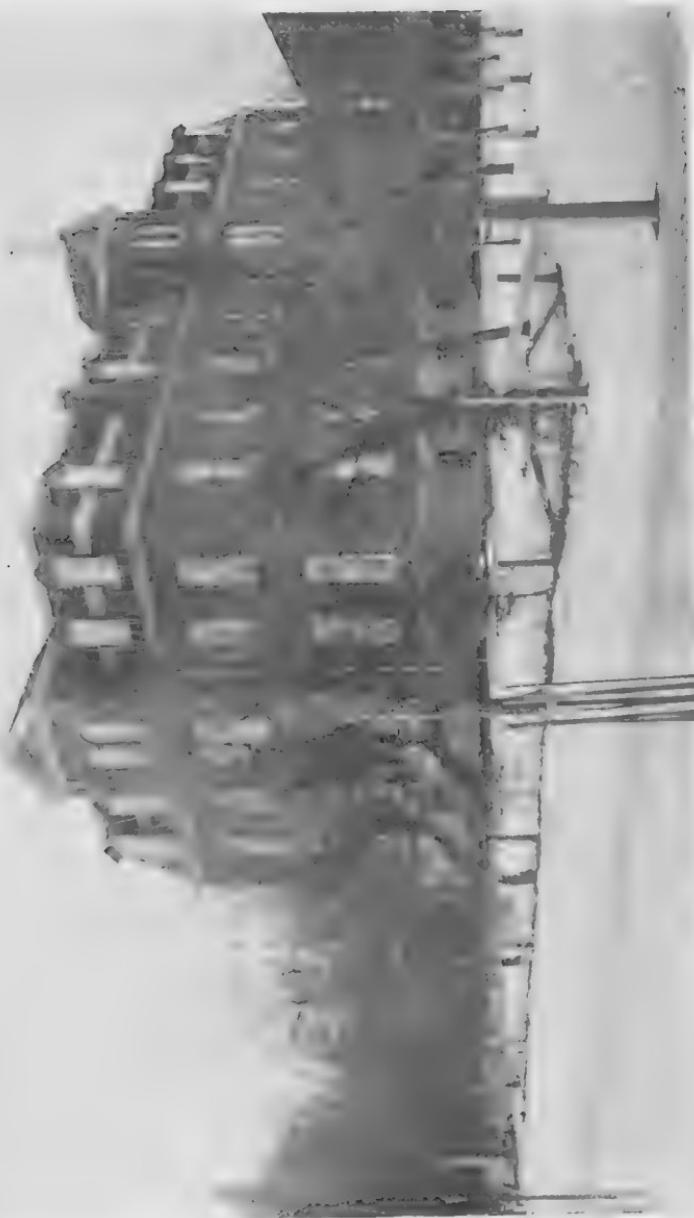
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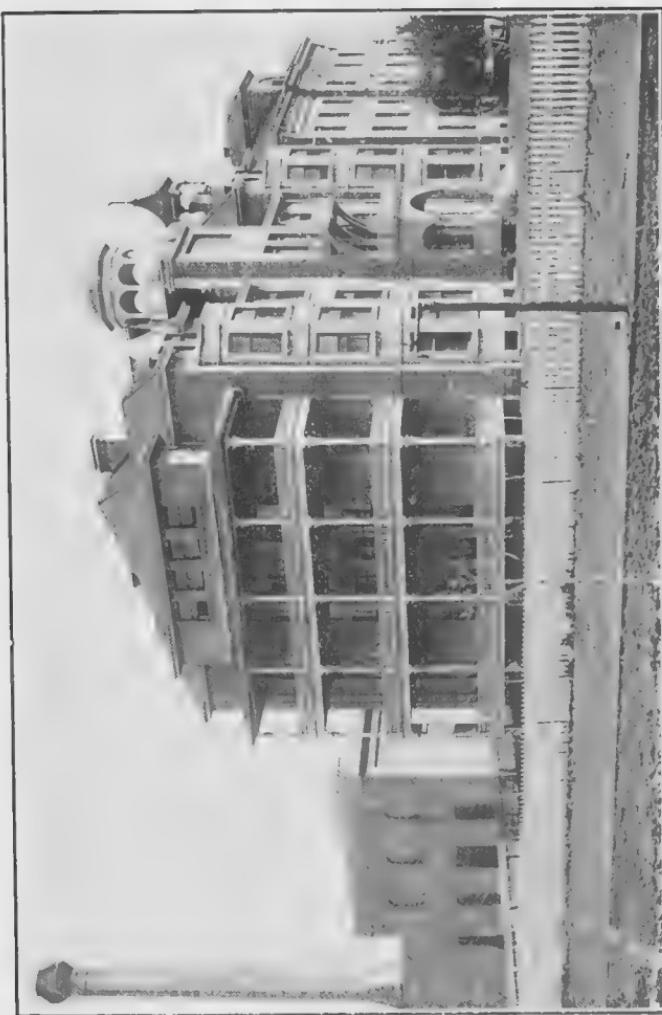
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The Parochial School

Education, to be complete, must include religious instruction and moral training. Intelligent Catholics readily understand that such an education is impossible for Catholic children unless they attend Catholic schools. The Third Plenary Council of Baltimore says: "All Catholic parents are bound to send their children to the parochial school, unless they have made sufficient and unquestionable provisions for their Catholic education at home or in some other Catholic school; or unless for sufficient cause approved by the Bishop they are allowed to send them to another school, after taking due precautions and having provided proper safeguards." And to make sure that the means for the successful promotion of this four-fold education be not wanting to the rising generation, the same council furthermore declares: "No parish is complete till it has schools adequate to the needs of its children, and the pastor and people of such a parish should feel that they have not accomplished their entire duty until the want is supplied."

The Catholic schools afford Catholic companions, Catholic books, Catholic teachers, Catholic ideals and Catholic instruction.

There is no danger of a child's religion being sneered at, either by teachers, companions or authors.

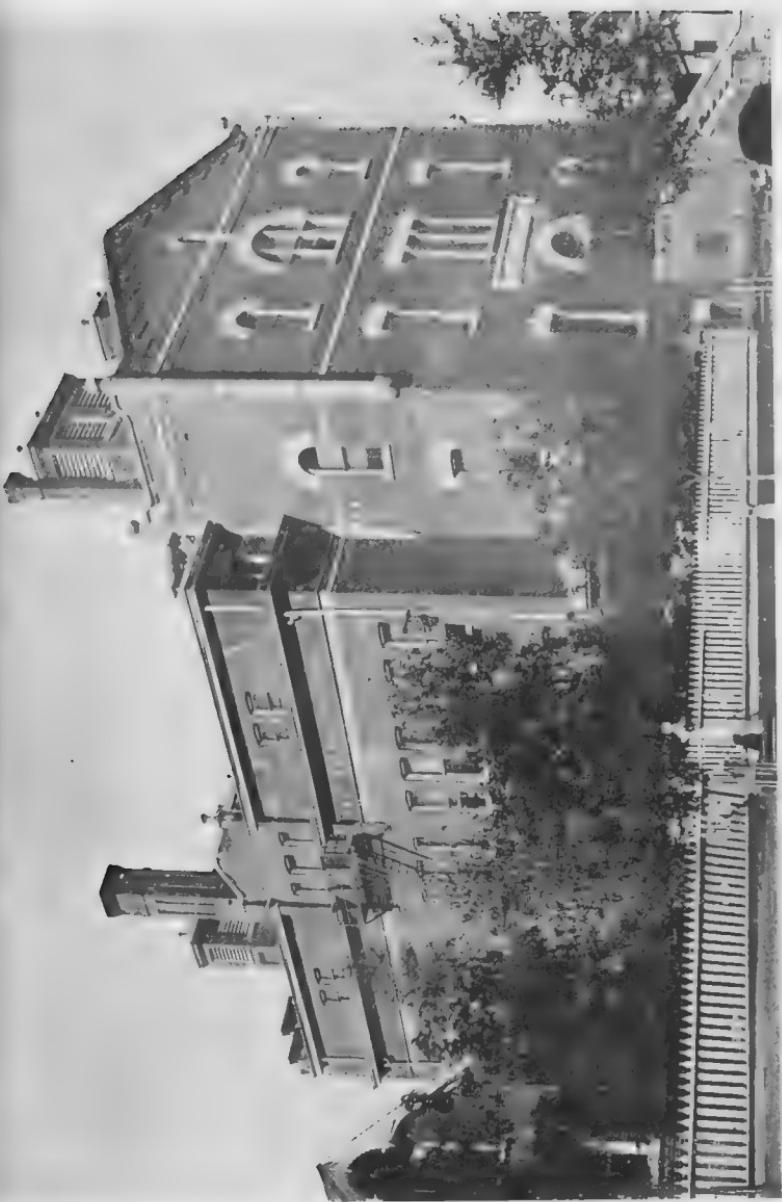
Cardinal Gibbons states: "God has given us a heart to be formed to virtue, as well as a head to be enlightened. By secular education we improve the mind, by moral training we direct the heart. We want our children to receive an education that will make them not only lettered, but pious men and women. We want them to be not only polished members of society, but conscientious Christians. We desire for them a training that will form their heart as well as to expand their minds. We wish them to be not only men of the world, but, above all, men of God."

Rev. W. Montague Greer, of St. Paul's Episcopal Chapel, New York, lately wrote to the "New York Sun" on education, and commenced thus: "This question has ceased to be a point of issue between Protestantism and Roman Catholicism, and has become one between agnosticism established and endowed, and Christianity disestablished and disendowed." The school you select for your child proves more than mere words whether you cast your lot with agnosticism or Christianity.

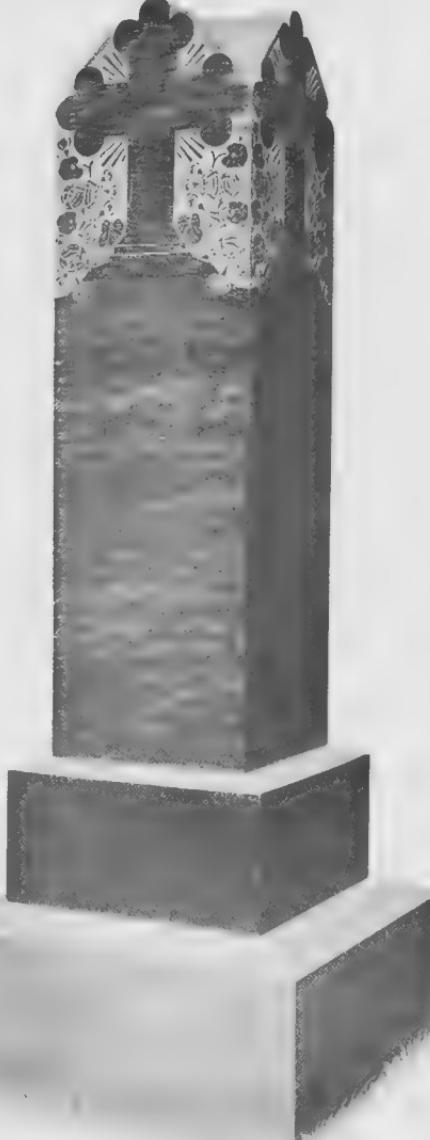
Many other reasons might be adduced why religion and secular education should go hand in hand; for Catholic parents more is unnecessary. The Church has decided the question, and, as far as they are concerned, it is settled.

You can always make terms to suit your convenience and circumstances. If you cannot afford to pay anything for the proper education of your child, you cannot afford to wear diamond rings, gold watches, nor indulge in theatres, five hundred parties, Dutch lunches, and other foolish geegaws and frivolities.

The school is an inseparable part of the parish, and all members of the parish are bound to support it whether they send children to it or not.



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The Parish

Every Catholic is a member of a certain parish. As the priest should know all his people, newcomers should make themselves known to the priest in charge as soon as possible.

Moreover, every Catholic should take a deep interest in all matters pertaining to the parish. A parish has to be supported and according to your means.

Children should be baptized in their own parish, and should likewise be prepared for their First Communion in the same Church. The same holds good in regard to the "Easter Communion" and the sacraments of Confirmation and Matrimony.

The parish limits are usually designated by the Right Rev. Bishop.

Pew rents should be paid in advance.

No one is allowed to collect in the parish without written consent of the Right Rev. Bishop and the pastor.

Treat strangers with unfailing courtesy in this Church. See that they are provided with seats as you would in your own home, even to giving up your own seat cheerfully.

Your action may do more good than you ever dreamed of.

The amount assigned by God in the old law for religious purposes was a tithe or a tenth part of the profits.

The Church only specifies that each one is to contribute according to his or her means, and to refuse to do so is a sin. Young people earning salaries fall under this obligation. To neglect the Church and act the prodigal is doubly sinful. If you cannot afford to contribute to your Church, you cannot afford to pay a dancing master, or make music a luxury, or spend a little fortune on vacation.

It is wrong to spend more on beer, or on the theatre, or on entertaining than on charity.

ALL MEMBERS of the parish who have an income of their own, whether they are married or single, whether they have families or not, whether they live with their families, board, or live by themselves. Moreover, sons and daughters who pay their board and have the balance of their income for their own use, are bound equally as well as their parents, to contribute to the support of the Pastor and Church.

The greater the means, the greater the obligation to return to God's Church a goodly share of the temporal blessings He has bestowed. If you have been accidentally overlooked at a regular Church collection, or absent from the Church when such collection was taken, bring your contribution to the Pastor. Do not take advantage of such an oversight or absence when you would otherwise have contributed. Such conduct is most unworthy.

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The Church in this country is supported by subscriptions, donations, pew rents, sundry collections, festivals. Out of these the pastor receives a moderate salary, which, being insufficient for his support and the many calls on his sacred office, is supplemented by offerings of the faithful.

As to the support of the church in this diocese the Right Rev. Bishop has appointed the following regulations:

1.—The land owners, in the country, must pay 5c per acre for the first quarter of section, that is \$5.00. This sum is reduced half for each of other quarters of sections. The land owner, non-resident in the parish, will be obliged to do the same, when turning to profit his property by himself or by others who are not Catholics. But if it is a Catholic who occupies the land, he will have to pay the priest dues as if he were the real owner. The same to be said of a Catholic occupying the land of some Protestant owner.

2.—Persons having an annual income or salary, will pay half of one per cent. of said salary, that is \$5.00 for each \$1000.00.

3.—Persons living in towns and cities, and having property, such as houses for rent or business houses or stores, will be obliged to pay also one-half per cent. on the assessment of these properties. Yet, if this percentage would go beyond \$50.00 per annum, there might be ground for some reduction of the charge.

4.—Persons having a special trade of their own, as carpenters, masons, plasterers, painters, etc., etc., shall pay \$5.00 per annum on that account, without prejudice of what they could be obliged to pay on account of other property. The parish priest will reduce this amount to \$2.00 only for those who have no special trade, but are occasional laborers and can be considered as really poor and not able to pay such amount.

5.—Young people who, while residing at home, enjoy an annual salary will pay as stated above, for salaried people; those who work only from time to time will pay only \$1.00.

6.—For all the missions without resident priest, but visited at least once in a month, the tariff is reduced by half.

For the parishes or missions where limits have not been settled as yet, Catholics who are not more than 10 miles distant from the church, shall be considered as within the parish and shall pay the full amount of support and priest dues. Those who are more than 10 miles distant shall be considered as outside of said parish and shall be subject to the tariff provided for missions visited from time to time. If they are not regularly visited, even once in a month, they will pay \$2.00 per family and besides they should indemnify the priest for his trouble and for his travelling expenses when visiting them.

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CHURCH OF THE IMMACULATE CONCEPTION OF B. V. M.
1450 Kinistino Ave., Edmonton, Alta.

Rev. T. O. Rocque, Rector; Rev. J. E. Ouellet, Assistant.

Sunday Services

Low Mass at 8 a.m.; High Mass at 9:30 a.m., for French-speaking;
High Mass, for English-speaking, at 11 a.m. Sunday School, French
and English, at 2:30 p.m. Vespers and Benediction at 7 p.m.

Holy Days of Obligation

Low Mass at 8 a.m. High Mass at 10:30. Benediction at 7:30 p.m.

Week Days

Low Mass at 7:30 from Easter to All Saints; at 8 o'clock from All
Saints to Easter. First Fridays, Mass at 8 o'clock.

Benedictions and Evening Devotions at 7:30 p.m.

1. Every Thursday in summer. Every Saturday in winter.
2. First Friday of each month.
3. Every evening of Lent, of May, of October, during the Octave
of Easter and of Corpus Christi.

Church Regulations

1. **First Sunday of each month.**—Exposition of the Blessed Sacra-
ment during the whole day.
2. **Confessions.**—Confessions are heard from 4 to 6 p.m. and from
7:30 to 9 p.m. on Saturdays and on the eves of Holy Days and First
Fridays; also every morning before Holy Mass.
3. **Baptisms.**—Sundays at 3:30; on week days, at hour previously
arranged. The Godfather and the Godmother should be practical Cath-
olics.
4. **Marriages.**—Should take place with Mass. Timely notice should
be given to the Pastor.
5. **Church Pews.**—The pews of the Church are rented; the rent be-
ing strictly payable in advance, twice a year, in January and July.

School

Catholic children should attend the Catholic schools. Parents in
the parish sending them to Protestant schools without the authorization
of the His Lorship the Bishop, cannot be admitted to the Sacraments.
Our Separate schools are in charge of the Sisters' Faithful Companions
of Jesus.

CONVENTS

5. **St. Ann's Convent.**—In charge of the Sisters' Faithful Companions
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Order of Services

EGLISE de l'IMMACULEE CONCEPTION
1450 Avenue Kinistino, Edmonton, Alberta.

Rev. T. O. Rocque, Cure; Rev. J. E. Ouellet, vicaire.

Offices du Dimanche

Messe Basse a 8 a.m., Grand' Messe a 9:30 a.m., Laugue Francaise; Grand' Messe, Langue Anglaise, a 11 a.m. Catechisme, Francais et Anglais a 2:30 p.m. Vepres et Benediction a 7 p.m.

Fetes d' Obligation

Messe Basse a 8 a.m. Grand' Messe a 10:30 a.m. Benediction a 7:30 p.m.

Jours de la Semaine

Messe Basse, a 7:30, depuis Paques a la Toussaint, a 8 hr. depuis la Toussaint jusqua Paques. Le premier Vendredi du Mois, Messe de Communion a 8 a.m.

Benediction du T. S. Sacrement a 7:30, les jours suivants:

1. Tous les Jendis, durant l'ete; et les Samedis durant l'hiver.
2. Le premier Vendredi du mois.
3. Tous les soirs du Careme, des mois de mai et a' Octobre, durant l'octave de Paques et de la Fete Dien.

Reglements

1. **Le premier Dimanche du Mois.**—Exposition du T. S. Sacrement depuis la premiere Messe jusqu'a la Benediction. Heures d'Adoration.

2. **Confessions.**—Les Confessions serent entendues de 4 a 6 p.m. et de 7:30 a 9 p.m. tous les Samedis, les veilles de Grandes Fetes et des premiers Vendredi du mois, et chaque matin avant la Messe.

3. **Baptemes.**—Le Dimanche a 3:30; les jours de la srmaine, aux heures convenues. Le parrain et la marraine devront etre des Cotholiques pratiquants.

4. **Mariages.**—La ceremonie du mariage devrait etre accompagnee d'une messe nuptiale. Priere de faire savoir au Cure en temps opportun, la date a laquelle devra avoir lieu la celebrazione du mariage.

5. **Bancs de l'eglise.**—Les bancs de l'eglise sont loues, le loyer est payable d'avance, deux fois par an, le 1ier Janvier et le 1ier Juillet.

Ecoles Separées

Les enfants catholiques sont obliges en conscience de frequenter les ecoles separees catholiques. Les parents envoyant leurs enfants aux ecoles protestantes sans la permission de l'evegue, ne peuvent pas recevoir les Sacrements de l'eglise. Nos ecoles separees sont sous la direction des Reverendes Socurs Fideles Compagnes de Jesus.

Convent de Ste Anne.—Tenu par les Soeurs Fideles Compagnes de Jesus est un pensionnat pour les jeunes filles. Prix \$10.00 par mois y compris la pension, lavage et l'enseignement. Un cours separe de Francais est donne aux pensionnaires.

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Weekly Services.—Mass every morning at 7.30 a.m.

Monthly Services.—Every first Friday of the year, Mass at 8 o'clock
a.m. and Benediction at 7.30 p.m.

Special Devotions.—At 7.30 p.m. every Wednesday and Friday of
Lent. Every evening of May, June and October.

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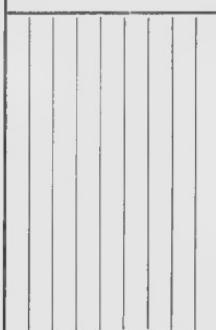
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Catholic Calendar

1912

January

1st MONTH
31 DAYS

THE HOLY
INFANCY

- 1 M The Circumcision
- 2 T Octave of St. Stephen
- 3 W Octave of St. John
- 4 T Octave of Holy Innocents
- 5 F Vigil of the Epiphany
- 6 S **Epiphany**
- 7 S **1st Sunday After Epiphany**
- 8 M Of the Octave
- 9 T Of the Octave
- 10 W Of the Octave
- 11 T Of the Octave
- 12 F Of the Octave
- 13 S Octave of Epiphany
- 14 S **2nd Sunday After Epiphany**
Holy Name of Jesus
- 15 M St. Paul the Hermit
- 16 T St. Hilary
- 17 W St. Anthony, Abb.
- 18 T St. Peter's Chair at Rome
- 19 F St. Canute
- 20 S SS. Fabian and Sebastian
- 21 S **3rd Sunday After Epiphany**
- 22 M St. Vincent and Anastasius
- 23 T St. Agnes
- 24 W St. Timothy
- 25 T Conversion of St. Paul
- 26 F St. Polycarp
- 27 S St. John Chrysostom
- 28 S **4th Sunday After Epiphany**
- 29 M St. Francis of Sales
- 30 T St. Martina
- 31 W St. Peter Nolascus

February

2nd MONTH
29 DAYS

THE HOLY
FAMILY

- 1 T St. Ignace
- 2 F Purification of the B.V.M.
- 3 S St. Blasius
- 4 S **Septuagesima Sunday**
- 5 M St. Agatha
- 6 T Prayer of O. L.
- 7 W St. Romauld
- 8 T St. John of Matha
- 9 F St. Cyrilus
- 10 S St. Scolastica
- 11 S **Sexagesima Sunday**
- 12 M Seven Founders, Serv. O.
- 13 T Comm. Passion of O. L.
- 14 W St. Valentine
- 15 T St. Foustinus
- 16 F Humility of B.V.M.
- 17 S Comm. of Im. Conc. of B. V. M.
- 18 S **Quinquagesima Sunday**
- 19 M St. Titus
- 20 T De Ea
- 21 W **Ash Wednesday**
- 22 T St. Peter's Chair of Antioch
- 23 F Crown of Thorns
- 24 S St. Matthias
- 25 S **1st Sunday of Lent**
- 26 M St. Margaret of Cortona
- 27 T St. Peter Damian (Em. d.)
- 28 W De Ea (Ember Day)
- 29 T De Ea

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Catholic Calendar, 1912—continued

March		April	
3rd MONTH 31 DAYS	ST. JOSEPH	4th MONTH 30 DAYS	THE RESURRECTION
1 F Spear and Nails of O.L. (Em. d.)		1 M Of the Feria	
2 S Off. Vot. of B.V.M. (Em. d.)		2 T Of the Feria	
3 S 2nd Sunday in Lent		3 W Of the Feria	
4 M St. Casinirus		4 T Holy Thursday	
5 T Off. Vot. of Apostles		5 F Good Friday	
6 W Off. Vot. of St. Joseph		6 S Holy Saturday	
7 T St. Thomas		7 S Easter Sunday	
8 F Holy Winding Sheet of O.L.		8 M Of the Octave	
9 S St. Francisca, Roman		9 T Of the Octave	
10 S 3rd Sunday in Lent		10 W Of the Octave	
11 M St. John of God		11 T Of the Octave	
12 T St. Gregory		12 F Of the Octave	
13 W Off. Vot. of St. Joseph		13 S Of the Octave	
14 T Off. Vot. of Bl. Sacram.		14 S 1st Sunday After Easter	
15 F The Fire Wounds of O.L.		15 M St. Isidore	
16 S St. Patrick		16 T St. Vincent Ferreri	
17 S 4th Sunday in Lent		17 W St. Justin	
18 M St. Gabriel		18 T St. Leo	
19 T St. Joseph		19 F St. Benedict Labre	
20 W Off. Vot. of St. Joseph		20 S Off. Vot. of B.V.M.	
21 T St. Benedict		21 S 2nd Sunday After Easter	
22 F Most Precious Blood of O.L.		22 M St. Anselm	
23 S Off. Vot. Im. Conc.		23 T St. George	
24 S Passion Sunday		24 W St. Fidelis	
25 M Annunciation of B.V.M.		25 T St. Mark	
26 T Off. Vot. of Apostles		26 F Our Lady of Good Counsel	
27 W St. John, Damascus		27 S Off. Vot. of B.V.M.	
28 T St. John A. Capist		28 S 3rd Sunday After Easter	
29 F Compassion of B.V.M.		29 M St. Paul of the Cross	
30 S Of the Feria		30 T St. Catherine of Sienna	
31 S Palm Sunday			



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Catholic Calendar, 1912—continued.

May

5th MONTH
31 DAYS

THE BLESSED
VIRGIN

- 1 W SS. Philip and James
- 2 T Our Lady of Mercy
- 3 F Finding of the Holy Cross
- 4 S St. Monica
- 5 S **4th Sunday After Easter**
- 6 M St. John before the Latin Gate
- 7 T St. Stanislaus
- 8 W App. of St. Michael
- 9 T St. Gregory
- 10 F St. Anthony
- 11 S St. Cletus
- 12 S **5th Sunday After Easter**
- 13 M St. Anastasius
- 14 T St. Boniface
- 15 W Off. Vot. of St. Joseph
- 16 T **Ascension Day**
- 17 F St. Paschalis
- 18 S St. Venant
- 19 S **Sunday in the Octave**
- 20 M St. Bernard
- 21 T St. Peter
- 22 W Off. Vot. of St. Joseph
- 23 T Off. Vot. of Bl. Sacram.
- 24 F Off. Vot. of Passion
- 25 S St. Gregory VII.
- 26 S **Pentecost Sunday**
- 27 M Of the Octave
- 28 T Of the Octave
- 29 W Of the Octave (Em. d.)
- 30 T Of the Octave
- 31 F Of the Octave (Em. d.)

June

6th MONTH
30 DAYS

THE SACRED
HEART

- 1 S St. Angela
- 2 S **Trinity Sunday**
- 3 M St. Erasmus
- 4 T St. Optatus
- 5 W St. Boniface
- 6 T Corpus Christi
- 7 F St. Norbert
- 8 S St. Robert
- 9 S **2nd Sun. After Pentecost..**
- 10 M St. Margeurite
- 11 T St. Barnabas
- 12 W St. Onufra
- 13 T St. Anthony of Padua
- 14 F St. Basil
- 15 S St. Victor and St. Benedictus
- 16 S **3rd Sun. After Pentecost**
- 17 M St. Adolphus
- 18 T St. Mari and St. Marcellinus
- 19 W St. Gervasius and Polanus
- 20 T St. Julia
- 21 F St. Aloysius
- 22 S St. Paulinus
- 23 S **4th Sun. After Pentecost**
- 24 M St. John the Baptist
- 25 T St. Prosper
- 26 W St. John and Paul, martyrs
- 27 T St. Ladislaus, king
- 28 F St. Leo
- 29 S St. Peter and Paul
- 30 S Commemoration of St. Paul

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Catholic Calendar—continued

July		August	
7th MONTH 31 DAYS		8th MONTH 30 DAYS	
1 M	Oct. of St. John Baptist	1 T	St. Peter's Chains
2 T	Visitation of B.V.M.	2 F	St. Alphonsus de Ligoris
3 W	Of the Octave	3 S	Finding the body of St. Stephen
4 T	Of the Octave	4	10th After Pentecost.—St. Dominic
5 F	St. Anthony M. Laccaria	5 M	Our Lady of the Snow
6 S	Oct. of S.S. Peter and Paul	6 T	Transfiguration of Our Lord
7	Sunday After Pentecost.— The Most Precious Blood	7 W	St. Cajetan
8 M	St. Elizabeth	8 T	S.S. Cyriacus, and Friends
9 T	Holy Apostles	9 F	Bl. J. B. Vianney
10 W	Seven Brothers	10 S	St. Lawrence
11 T	St. Pius I.	11	11th After Pentecost.— Dispersion of the Apostles
12 F	St. John Gualbert	12 M	St. Clare
13 S	St. Anacletus	13 T	Our Lady Refuge of Sinners
14	7th S. After Pentecost.— Holy Roman Pontiffs	14 W	Of the Octave
15 M	St. Henry	15 T	Assumption of Bl. V.M.
16 T	Our Lady of Mt. Carmel	16 F	St. Rock
17 W	Humility of B.M.V.I.	17 S	Oct. of St. Lawrence
18 T	S. Camillus of Lellis	18	12th S. After Pentecost.— St. Joachim
19 F	St. Vincent de Paul	19 M	Of the Octave
20 S	St. Jerome AEmilian	20 T	St. Bernard
21	8th S. After Pentecost.— Most Holy Redeemer	21 W	S. Jane Frances de Chantal
22 M	St. Mary Magdalene	22 T	Oct. of the Assumption
23 T	St. Apollinaris	23 F	St. Philip Benizi
24 W	St. Bonaventura	24 S	St. Bartholomew
25 T	St. James	25	13th S. After Pentecost.— St. Louis
26 F	St. Ann	26 M	Most Pure Heart of Mary
27 S	St. Pantaleon	27 T	St. Joseph Calasanctius
28	9th S. After Pentecost.— Our Lady of Help	28 W	St. Augustine
29 M	St. Martha	29 T	Beheading of S. John Bap.
30 T	S.S. Abdon and Sennen	30 F	St. Rose of Lima
31 W	St. Ignatius of Loyola	31 S	S. Raymund Nonnatus

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Catholic Calendar—continued

September

9th MONTH
30 DAYS

- | | |
|------|--|
| 1 | 14th S. After Pentecost.—
St. Egidius |
| 2 M | St. Stephen |
| 3 T | Our Lady of the Good
Shepherd |
| 4 W | St. Joseph |
| 5 T | St. Lawrence Justinian |
| 6 F | Most Sacred Heart |
| 7 S | Im. Conception B.V.M. |
| 8 | 15th S. After Pentecost.—
Birth of B. V. M. |
| 9 M | Of the Octave |
| 10 T | St. Nicholas |
| 11 W | Of the Octave |
| 12 T | Holy Name of Mary |
| 13 F | Of the Octave |
| 14 S | Exaltation of Holy Cross |
| 15 | 16th S. After Pentecost.—
Seven Dolors of Mary |
| 16 M | S.S. Cornelius and Cyrian |
| 17 T | Impression of the Stigmata |
| 18 W | St. Joseph of Cufertino |
| 19 T | S. Januarius and Comp'ns. |
| 20 F | St. Eustace and Comp'ns |
| 21 S | St. Matthew |
| 22 | 17th S. After Pentecost.—
St. Thomas of Villanova |
| 23 M | St. Linus |
| 24 T | Our Lady of Mercy |
| 25 W | St. Joseph |
| 26 T | Bl. Sacrament |
| 27 F | S.S. Cosmas and Damian |
| 28 S | St. Wenceslaus |
| 29 | 18th S. After Pentecost.—
St. Michael |
| 30 M | St. Jerome |

October

- | | |
|-----------------------|--|
| 10th MONTH
31 DAYS | |
| 1 T | St. Remigius |
| 2 W | Holy Guardian Angels |
| 3 T | Bl. Sacrament |
| 4 F | St. Francis of Assisi |
| 5 S | Im. Conception |
| 6 | 19th S. After Pentecost.—
Holy Rosary of B.V.M. |
| 7 M | Holy Angels |
| 8 T | St. Bridget |
| 9 W | St. Denys |
| 10 T | St. Francis Borgia |
| 11 F | Most Sacred Heart of Jesus |
| 12 S | Imm. Conception |
| 13 | 20th S. After Pentecost.—
Maternity of B.V.M. |
| 14 M | St. Callistus |
| 15 T | St. Theresa |
| 16 W | St. Joseph |
| 17 T | Bl. Margaret Mary |
| 18 F | St. Luke |
| 19 S | S. Peter of Alcantara |
| 20 | 21st S. After Pentecost.—
Purity of B.V.M. |
| 21 M | St. Hedwig |
| 22 T | Holy Apostles |
| 23 W | St. Joseph |
| 24 T | St. Raphael |
| 25 F | Passion of Jesus |
| 26 S | Imm. Conception |
| 27 | 22nd S. After Penticost.—
Relics of the Sts. |
| 28 M | S.S. Simon and Jude |
| 29 T | Holy Apostles |
| 30 W | St. Joseph |
| 31 T | Bl. Sacrament |

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Catholic Calendar—continued

November

11th MONTH
30 DAYS

- 1 F All Saints' Day
- 2 S All Souls' Day
- 3 23rd S. After Pentecost.—
Our Lady of Prayer
- 4 M St. Charles
- 5 T Of the Octave
- 6 W Of the Octave
- 7 T Of the Octave
- 8 F Oct. of All Saints' Day
- 9 S S. Saviou's Basilica
- 10 24th (5th After Dedication
of All Churches.)
- 11 M St. Martin, Bishop
- 12 T St. Martin, Pope
- 13 W St. Stanislas Kostka
- 14 T St. Josaphat
- 15 F St. Gertrude
- 16 S St. Didace
- 17 25th (6th Ep.) S. After
Pentecost, Oct. of Ded.
- 18 M S.S. Peter and Paul's Bas-
ilica
- 19 T St. Elizabeth
- 20 W St. Felix of Valois
- 21 T Presentation of B.V.M.
- 22 F St. Caecilia
- 23 S St. Clement
- 24 26th (Last S. After Pent'st.)
- 26 T S. Leonard
- 25 M St. Catherine
- 26 T St. Leonard
- 27 W Medal of the Im. Conc.
- 28 T St. Silvester
- 29 F Sacred Heart of Jesus
- 30 S St. Andrew

December

12th MONTH
31 DAYS

- 1 1st Sunday of Advent
- 2 M St. Bibiana
- 3 T St. Francis Xaver
- 4 W St. Peter Chrysologus
- 5 T Bl. Sacrament
- 6 F St. Nicolas
- 7 S St. Ambrose
- 8 2nd Sunday of Advent.—
Imm. Conc. B. V. M.
- 9 M Of the Octave
- 10 T Loretto House
- 11 W St. Damasus
- 12 T Of the Octave
- 13 F St. Lucy
- 14 S Of the Octave
- 15 3rd Sunday of Advent
- 16 M St. Eusebius
- 17 T Of the feria
- 18 W Expectation of the Birth
of Jesus
- 19 T Of the feria
- 20 F Of the feria
- 21 S St. Thomas, Apostle
- 22 4th Sunday of Advent
- 23 M Of the feria
- 24 T Vigil
- 25 W Christmas
- 26 T St. Stephen, deacon
- 27 F St. John, Ap. and Evang.
- 28 S Holy Innocents
- 29 Sun. After Christmas.—
St. Thomas Beckett
- 30 M Of the Octave
- 31 T St. Silvester

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Sunday Services

Low Mass at 8 a.m. High Mass at 10.30 a.m. Catechism at 2.30 p.m. Rosary and Benediction of B. Sacrament with instruction at 7.00 p.m.

Week Days

Masses at 7.30 and 8 a.m. First Friday of the month, Mass at 8 a.m.

Evening Devotions at 7.30

1st.—Every Saturday. 2nd.—First Friday of each month.

3rd.—Every evening of Lent. 4th.—Every evening of May and October.

5th.—Every evening during the Octave of Easter.

6th.—Every evening during the Octave of Corpus Christi.

Confessions are heard on Saturdays from 4 to 6 and from 7 to 9 p.m. Sunday morning before Mass; on Thursday preceding the first Friday of the month, and at any other time on application to the Pastor.

N. B.—The pews of the Church are rented, the rent being strictly payable in advance, twice a year, in January and July.

School

Catholic children should attend the Catholic schools. Parents in the parish sending them to Protestant schools without the authorization of the Bishop, cannot be admitted to the Sacraments.

Church Society

League of the Sacred Heart: This is a most commendable association of prayer and devotion. Its object is to aid in furthering the ends most dear to Blessed Lord, the Salvation of souls, by prayer and the frequentation of the Sacraments.

The special day of devotion for this association is the First Friday of every month. President, Mrs. M. O'Brien; Vice-President, Mrs. Wankel; Sec.—Treasurer, Miss McCahill.

Ladies' Altar Society is also established in this parish. The members of this society have for aim the decoration of the Church and Altar. Mrs. T. P. Malone, president; Mrs. C. J. Walsh, vice-president; Mrs. M. O'Brien, secretary; Mrs. Wankel, treasurer.

Debating Society

Debates every Sunday after benediction during the winter months. All men of the parish are invited, especially the young ones. President, Mr. S. Swaboda; vice-president, Mr. N. Charlebois; secretary-treasurer, Mr. Maurice O'Brien; Committee—Mr. E. O. Donnell, I. G. Walsh, D. G. Connelly, L. Moreau.

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Catechisme a 2.30 p.m.

Chapelet et Benediction du T. S. Sacrement avec a 7.00 p.m.

Reunion de la Ligue du Sacre-Coeur le 4ieme dimanche de chaque mois.

Jours de Semaine

Basses messes a 7.30 et 8 h.

Premier vendredi du mois, messe a 8 a.m.

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2. Premier vendredi de chaque mois.
3. Tous les soirs du Careme.
4. Tous les soirs des mois de Mai et d'Octobre.
5. Tous les soirs durant l'octave de Paques.
6. Tous les soirs durant l'octave de la Fete-Dieu.

Les bancs de l'eglise sont loues, le loyer payable d'avance, deux fois par an, en janvier et juillet.

Ecoles Separées

Les enfants catholiques sont obliges d'assister aux ecoles Catholiques. Les parents envoyant leurs enfants aux ecoles Protestantes sans la permission de l'eveque, ne peuvent pas recevoir les Sacrements de l'Eglise.

Societees

La Societe des Dames de l'Autel est aussi etablie dans cette paroisse. Les membres de cette societe ont pour but la decoration de l'eglise et de l'autel. M. I. P. Malone, presidente; Mme. I. G. Walsh, vice-presidente; Mme. M. O'Brien, secretaire; Mme. Walsh, presoriere.

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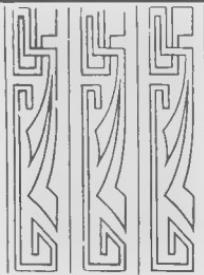
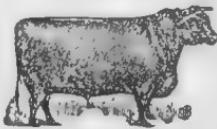
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Holy Days of Obligation

The Holy Days of Obligation or Precept in Canada and the United States are:—

All Sundays in the year; Circumcision of our Lord, January 1st; Epiphany, January 6th; Ascension of our Lord; All Saints Day, November 1st; Immaculate Conception, December 8th; Nativity of our Lord (Christmas Day), December 25th.

On days of Obligation every Catholic who has reached the years of understanding is obliged, unless hindered by sickness or other sufficient cause, to hear Mass and rest from servile work.

The above named feasts and no others, are Holy Days of Obligation, on which days we are obliged to hear Mass under pain of mortal sin, unless some grave and unavoidable reason should prevent it.

Do not come to Mass without a prayer book, especially if you are in the habit of hearing Masses on Sundays and Holy Days only.

Abstinence Days

All Fridays in the year; Wednesdays and Fridays in Lent and Advent; Holy Thursday and Holy Saturday; Ember Days; the Vigils of Pentecost, of the Solemnity of the Assumption, of St. Peter and Paul, of all Saints, and of Christmas.

Do not confound the obligation of fasting with that of abstaining. They are two distinct laws.

By Fasting is meant, not eating, or eating only a certain quantity of food as fixed by the Church.

By Abstaining is meant, keeping from certain kinds of food, especially from flesh meats.

Fasting Days of Obligation

1st—All the week days of LENT; Wednesdays and Fridays of ADVENT; the EMBER DAYS, four times a year; the VIGILS of Pentecost, of the Solemnity of Assumption, of St. Peter and Paul, of All Saints, and of Christmas. If a feast falls on Monday, the Vigil is kept on the Saturday preceding. Sunday is never a fast day.

2nd—The use of flesh meats is allowed by Apostolic dispensation, at the principal meal only, on all days except Wednesdays and Fridays, and also Saturday and Ember weeks and Holy Week. (Those who are exempt from fasting any more than once partake of flesh meats on days not enjoining abstinence.)

3rd—The use of eggs, butter, milk and cheese is by custom allowed throughout Lent, and also the use of lard instead of butter for cooking.

4th—Fish and flesh meats are not permitted at the same meal.

5th—A collation or repast may be taken in the evening, but it ought not to exceed the fourth part of an ordinary meal; and a cup of coffee or tea, with a little milk and a small slice of bread, may be taken in the morning by those who need it.

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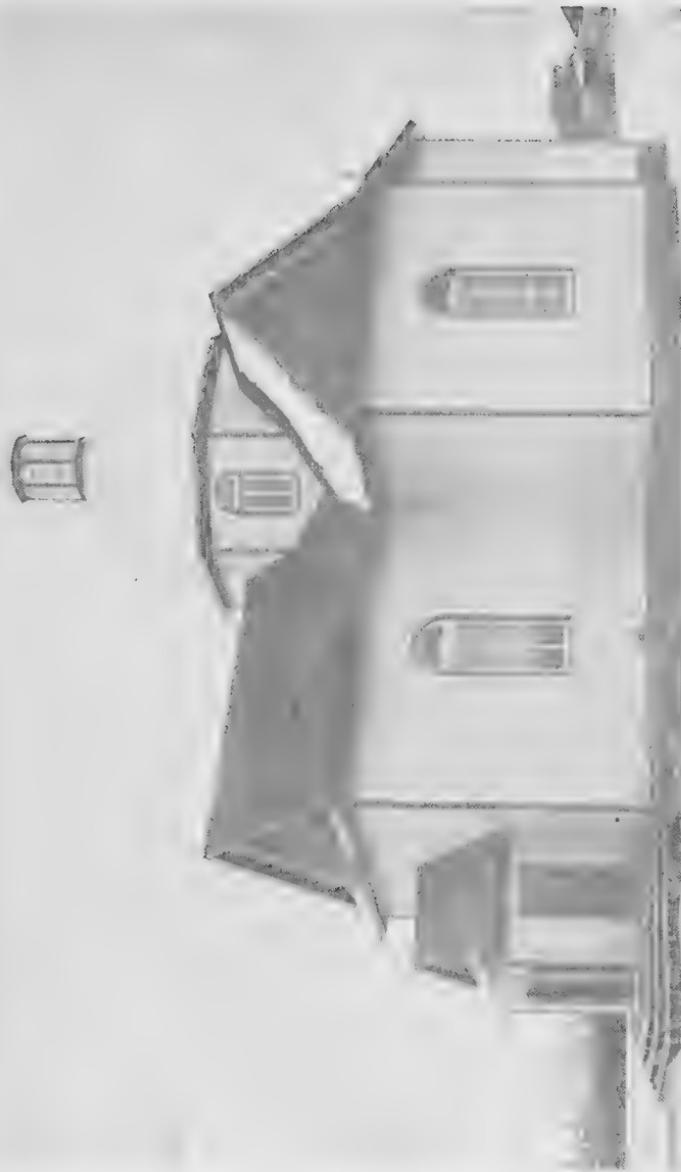
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Sundays: Low Masses at 6.00 a.m., 8.00 a.m.; High Mass and Sermon at 10.30 a.m.; Catechism at 3.00 p.m.; Rosary and Benediction at 4.00 p.m.

Week Days: Masses at 6-6.30-8 a.m. Tuesdays—7.30 p.m., Exposition of Bl. Sacrament, at 8.00 Benediction. Fridays—7.30, Stations of the Cross and Veneration of the Relic of the true Cross.—or Benediction.

N. B.—Sermons in English, except the third or fifth Sundays of each month.

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Seven Sacraments

Jesus Christ Instituted All Seven

Baptism

"Going therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."—Matt. xxviii., 19.

"Unless a man be born again of water and of the Holy Ghost, he cannot enter the Kingdom of God."—John iii., 5.

Parents must not delay to have their children baptized. A new-born infant while unbaptized is under the power of the darkness. Hasten then to have it made a child of God and brother of Christ. In case of danger anyone may baptize by pouring water on the head of the person, saying, "I baptize thee in the name of the Father and of the Son and of the Holy Ghost." Catholics alone can be Godfathers and Godmothers. The reason is that they must answer for the child when the questions are asked—"Do you believe in the Holy Catholic Church?" etc. It is clear that non-Catholics cannot answer that.

The name of a Saint must be given the child in baptism and not a pagan name.

Should private baptism be conferred, the ceremonies must be supplied at the Church as soon as the danger of death is passed.

For Private Baptism

No sponsors are required nor allowed, but for Solemn Baptism at least one sponsor is required. Two sponsors, one gentleman and one lady, are permitted, but not necessarily required. Sponsors contract a spiritual relationship with their God-child, and also with its parents.

Sponsors must be practical Catholics, such who, at least, make their Easter duties, otherwise they would not be admitted, simply because they could not discharge the duties of sponsor to look after the spiritual welfare of their God-child, and see that it is brought up in the Catholic religion. When a child is baptized it should receive a Christian name, the name of some Saint of the Church; hence, parents are warned not to select a secular or profane name for any child.

Instructions to Godparents

Godparents should be prepared to answer the following questions which the Priest asks them during the ceremony of Baptism:—

Priest—What dost thou ask of the Church of God?

Godparents—Faith.

Priest—What doth faith bring thee?

Godparents—Life everlasting.

Priest—Dost thou renounce Satan?

Godparents—I do renounce him.

Priest—And all his works?

Godparents—I do renounce them.

Priest—And all his pomps?

Godparents—I do renounce them.

Priest—Dost thou believe in God—the Father Almighty, Creator of Heaven and earth?

Godparents—I do believe.

Priest—Dost thou believe in the Holy Ghost, the Holy Catholic Church,

the Communion of Saints, the Forgiveness of Sins, the Resurrection of the Body and Life Everlasting?

Godparents—I do believe.

Priest—Wilt thou be baptized?

Godparents—I will.

The Priest will call upon the Godparents to recite the Apostles Creed and “Our Fathers” aloud, therefore let them know it well by heart.

Confirmation

“Then they laid their hands upon them, and they received the Holy Ghost.”—Acts viii. 17.

“And when Paul had imposed his hands on them, the Holy Ghost came upon them.”—Acts xix. 6.

Every Catholic having attained the age of reason, is obliged to receive the Holy Sacrament of Confirmation, under pain of sin.

Those who have neglected it after their twelfth year or thereabouts, or may never have had the opportunity to receive it, are obliged under pain of grievous sin to prepare themselves for its reception, when an occasion presents itself, no matter how old they may be.

Hence, such must make themselves known to the pastor, so that he may advise them when the first opportunity arrives and have them duly instructed and prepared.

To receive this Sacrament worthily, a Catholic must be sufficiently instructed in his Holy religion and concerning the character and purpose of this Sacrament. He must, moreover, be in a state of grace when



Holding Child for Baptism

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MADONNA AND CHILD (Sichell)

he receives it. Hence, the custom of previously going to confess. It is not, however necessary to receive Holy Communion on the day of confirmation, although it is customary to do so.

Unless the Pastor has provided, the candidates for confirmation must have a Godfather and Godmother, commonly called a sponsor, according to the sex of the candidate, who contracts a spiritual relationship with the candidate, the same as Godparent at Baptism.

The name of a Saint is usually given the candidate at Confirmation, which should be carefully selected by the candidate beforehand.

No one must approach the Bishop for Confirmation unless by previous consent of the Pastor or Priest in charge of those to be confirmed, nor without a card for the purpose, bearing the name under which the candidate is to be confirmed.

Holy Eucharist

"And whilst they were at supper, Jesus took bread, and blessed it, and brake, and gave to His disciples, and said: Take ye and eat; this is my body, and taking the chalice He gave thanks and gave to them, saying: 'Drink ye all of this, for this is my blood of the New Testament, which shall be shed for many unto remission of sins.'"—Matt. xxvi.

"The chalice of benediction which we bless, is it not the Communion of the blood of Christ? And the bread which we break, is it not partaking of the body of the Lord?"—I Corin. x. 16.

The Holy Eucharist is the Sacrament which contains the body and the blood, the Soul and Divinity of our Lord Jesus Christ under appearance of bread and wine.

As the Holy Eucharist, or Blessed Sacrament, contains our Blessed Saviour Himself, it must receive the highest adoration as to God Himself. The presents of the Blessed Sacrament is known by the burning of the sanctuary lamp before the altar on which the Blessed Sacrament is kept in the tabernacle. Sometimes the lamp may be on the altar itself, or at least close to it.

The Blessed Sacrament is kept in the tabernacle under the form of bread, in the sacred host.



Fig. 1

Figure 1
SIMPLE GENUFLCTION

Figure 2
A DOUBLE OR PROFOUND
GENUFLCTION



Fig. 2

Every Catholic passing in or out of the church, or before an altar, containing the Blessed Sacrament, must bend the knee, and at all times c'serve the profoundest respect and silence whilst the Blessed Sacra- nt is present. When the Blessed Sacrament is enclosed in the mmaile or is not in immediate sight, as at Holy Mass, the bending the knee, or genuflecting, as it is commonly called, is done with knee only, bending it to the floor. This genuflection with one knee called a SINGLE GENUFLCTION.

To make the simple or single genuflection properly, with grace and e, stand perfectly erect, then bend the right knee all the way to floor, so as to bring it more or less on a line with the heel of the foot, about two or three inches distant from it, keeping the body et. Rise at once. Avoid the two extremes of remaining on the e as well as bounding up suddenly. Do not strike the floor with knee, but merely touch it. Do not let your hands hang by your es, but give them devout attitude. If carrying something, such as book, beads or hat, clasp them to your breast.

When the Blessed Sacrament is exposed, however, to general view, at benediction, at the exposition during the Forty Hours Devotion, or other occasions, or when a person is passing before a Priest who distributing Holy Communion, the genuflection must be made with both knees with an inclination of the head at the same time. People, ever, who are themselves receiving Holy Communion need not make ore than a single genuflection with one knee on coming to the Com-union-rail, or in leaving it. The genuflection made with both knees called a profound or DOUBLE GENUFLCTION. To make a pro-und or double genuflection properly, stand perfectly erect, then bend e right knee to the floor, and whilst keeping the body erect, bring e left knee likewise to the floor on a line with the right knee. Then low the head profoundly, folding the hands or bring them to a devout titude, holding whatever one may have in their hands against the east.

Penance (or Confession)

"When he had said this, he breathed on them, and he said to them: Receive ye the Holy Ghost; whose sins ye shall forgive, they are forgiven them, and whose sins ye shall retain, they are retained."—John xx., 22.

"Amen I say unto you, whatsoever you shall bind upon earth shall be bound also in Heaven; and whatsoever ye shall loose upon earth, shall be loosed also in Heaven."—Matt. xviii., 18.

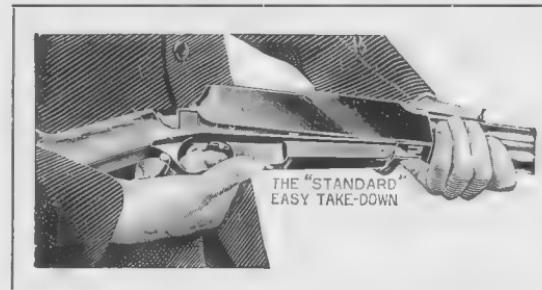
"And many of those believed, came confessing, and declaring their deeds."—Acts xix., 18.

"Go show thyself to the priest."—Matt. viii., 4.

Dr. Walter Whitelaw, F.R.C.S., F.R.S., on Osteopathy

Dr. Whitelaw is one of the most distinguished surgeons in the world and author of several works on surgery. He was president of the British Medical Association in 1902. He writes: "The Osteopaths of America may make extravagant claims for their methods, but I'm not thinking of the extravagance of men who are filled with enthusiasm for their art so much as of the sane, well-grounded belief in methods which have been discovered by patient investigation, by assiduous practice, and by unrelenting study. If the scientific mind is open to any influence, it is surely open to evidence. The evidence proving the worth of manipulative surgery is, to my mind, overwhelming. If I have, after years of opposition to their methods been convinced of their value, it has been by the mass of evidence which has been thrust upon me."

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Confession of Sins not Demoralizing

Neither is it true that the old Church tends to demoralize the individual or the national conscience by her use of the power which God gave to His Apostles upon the very day of His resurrection, when He said: "Whose sins ye shall forgive they are forgotten them." The confessor is simply God's agent, and just as the clergyman who baptizes the child washes away the original sin which was upon the soul of the child—as the Protestant clergyman, or the layman, or whoever baptizes the child, washes away the original sin from the soul of the child doing same as God's agent.

The power given to him is a delegated power. He cannot exercise it beyond the limits assigned to him by God, who delegated it.

Now Almighty God will not forgive a man's sins without sorrow for them and necessary reparation and determination to enter on a new life. The Priest cannot forgive the sins of a man who is not truly contrite. The Priest has no power over such a soul. If the Priest had this tremendous power to forgive sins as he pleased, then the Confessional should be abolished in every civilized country.

Then it would demoralize any people on the face of God's green earth; then it would, indeed, lessen horror of sin. The absurd, the blasphemous position that a man could do what the Eternal God Himself will not do—forgive the sins of a man who is not sorry for them, who will not amend his life and make reparation to property or character for injury done; to suppose all this would be, indeed, to suppose a doctrine that is popularly supposed by Protestants as held in the Catholic doctrine of Confession. Nor is there any fatal facility of obtaining pardon; because the Catholic, in order to obtain pardon, has to do all that the Protestant has to do before he goes to confession at all.

Extreme Unction

Anointing the Sick with Oil

"Is any man sick among you." Let him bring the priests of the Church, and let them pray over him, anointing him with oil, in the name of the Lord; and the prayer of faith shall save the sick man; and the Lord shall raise him up; and if he be in sins, they shall be forgiven him."—James v., 14.

"And they cast out many devils, and anointed with oil many that were sick and healed them."—Mark vi., 13.

EXTREME UNCTION has been instituted by Christ for the welfare of the soul and body. In administering Extreme Unction, the Priest anoints the five senses of the sick person which have been instrumental to his sins (viz.: eyes, ears, nose, mouth, hands, feet) with consecrated oil.

Extreme Unction strengthens the sick man to bear more easily the pains of illness, and enables him to resist more readily temptations of all kinds; it effects the remission of all sins which the sick man was unable to confess, as also the remission of temporal punishment.

Moreover, it often times restores bodily health to dying persons which should be expedient for the welfare of the soul.

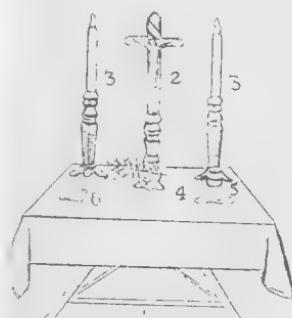
Extreme Unction can only be received in case of serious illness, danger of death; but the administration of this Sacrament should not be postponed until the last moment. Extreme Unction can only be received once in the same illness, but if the sick person recovers, and then has a relapse, he may be anointed again.

It is the strict duty of relatives and those who are in attendance upon the sick to see that he or she receives the last Sacrament in time.

Sometimes the attendant fears to agitate the sick person by mentioning the Priest or last Sacrament to him. This is a mistaken kindness, and such false friends resemble people who do not warn a blind man who is nearing a precipice for fear they might frighten him. So all the Priest in time and have everything in readiness when the priest comes.

The following are the requirements:—A table should be covered with a white cloth, on which is placed a crucifix and two lighted candles, furthermore, a vessel containing holy water, and also a glass containing some clear water, some cotton (wool) to wipe the parts that have been anointed (all placed as per instruction in illustration).

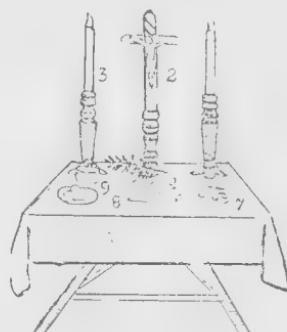
Sick Room Tables



COMMUNION TABLE

Arranged for Communion

1. Table with white cover
2. Crucifix
3. Pure Wax Candle
4. Vase of Holy Water
5. Glass of water and spoon
6. White napkin



EXTREME UNCTION TABLE

Arranged for Extreme Unction

7. Plate with 6 balls cotton
8. Plate with salt or crumbs of bread
9. Finger Bowl

While the sick person makes his (or her) confession, let all leave the room. During the administration of the Sacrament all ought to kneel and pray for the dying one. The sick people of the parish will be attended at any time, day or night. A Priest is happy to be called to the bedside of the dying and administer to them the sweet consolations of the Holy religion.

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The parishioners are once more earnestly requested not to wait too long in sending for the Priest—do not wait till the sick person becomes unconscious—but attend to it as soon as possible. The Sacrament will benefit the sick person far more if they are administered whilst he is conscious. By calling the Priest in due time many unnecessary night sick calls will be obviated.

Always keep the home supplied with two blessed candles. The second of February—CANDLEMAS DAY—is the most fitting day to get them; have them blessed on that day.

Blessed Candles

Every Catholic home should be supplied with at least two blessed candles. These candles should be of pure bees' wax. Other kinds, such as paraffine, spermacetti, or tallow candles will not answer the purpose of candles ascribed by the Church. It is well to procure candles at the church or some reliable dealer in Catholic Church goods; also candle sticks. Light them in times of great distress, as the candles convey a blessing to the house.

Holy Orders

"Neglect not the grace which is in thee, which was given thee by prophecy, with the imposition of the hands of the Priesthood.—1st Tim. iv., 14.

"For this cause shall a man leave his father and mother, and order the things that are wanting, and should'st ordain priests in every city, as I also appointed thee."—Titus i., 5.

Never in the history of mankind, until the time of the Reformation, had there been known to be a religion without a priesthood. God has so made the human heart and soul that it sought for Him as for its supreme satisfaction. God was an unseen God. Man was a thing of flesh and blood. It was natural, therefore, that men should be chosen from among their fellowmen, who, being acquainted with the needs of mankind, might represent those needs before God. It was fitting that human being who could talk to human beings in human language should be set aside to treat of things between God and Men and to dispense God's gifts to men. This inherent need of an intercessor is noticeable in all phases of life, where those of low degree must communicate with those of high degree. A child wants a present from its father, and it begs its mother to ask the father. A youth leaving school for business, although he may have confidence in his abilities, yet feels he has better chances if he has a friend to speak for him. Men may push their way into social, intellectual, artistic, or political circles, but they do so much more successfully if they are introduced by some recognized member. Naturally then when men wished to communicate with the mysterious world of the Great Spirit they did so by means of a chosen priesthood.

In course of time God saw fit to live among men Himself. He deigned to take upon Himself the form of man and as the God-man to dwell with men. Seeing that the human race had been accustomed to treat with Him through a priesthood, He arranged that He in His Incarnation should be clothed also with a priesthood. He had come to make a great atonement for sin. He had come to undo an infinite wrong. To this end a priest and a victim of infinite value were needed. So God made Himself the priest and the victim of the sacrifice.

The priesthood which we know in the Catholic Church to-day is derived from and is a participation in that priesthood of Christ. To understand therefore the nature of the Catholic priesthood we must ever recur to its exemplar, the priesthood of Christ. From that priesthood we learn of the threefold office: to offer sacrifice, to forgive sins, and to preach the revealed Word of God. The sublime truth which is realized in every Catholic priest to-day was first spoken of Christ Himself in the great Messianic psalm: "The Lord hath sworn and he will not repent: Thou are a priest forever according to the order of Melchisedech."

Matrimony

"For this cause shall a man leave father and mother and shall cleave to his wife. And they shall be two in one flesh. This is a great Sacrament, but I speak in Christ and in the Church."—Ephes. v., 31.

"Yet (she) woman shall be saved through bearing children, if she continue in faith, and love, and sanctification with sobriety."—1st Tim. 11., 15.

Matrimony was instituted in Paradise by God Himself. Our Divine Savior raised it to the dignity of a Sacrament, and according to the ordinances of Christ it is strictly a union of two persons—man and woman—and it is indissoluable. Marriage ought to be preceded by the publication of BANS for three successive Sundays and the reception of the Sacrament of Penance and Communion. The marriage must be solemnized in the presence of the Priest of the parish and two witnesses. Marriages should be celebrated in the forenoon with nuptial High Mass, or at least a Low Mass, because nuptial blessing, which is of the greatest importance, can only be given at a Mass.

The marriage of a Catholic with a non-Catholic is not encouraged. In the event, however, of the marriage of a Catholic with a non-Catholic, a dispensation must be obtained from his Lordship the Bishop. For that reason, notice of such a marriage must be given to the parish priest to enable him to obtain a dispensation.

The Catholic Church does not recognize the marriage of a Catholic with a non-Catholic if the marriage ceremony be not performed by a minister of the Catholic Church.

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OUR SAVIOUR (Hofmann)

Forbidden Times

When does the Church not allow marriages to be solemnized?

No marriages are celebrated without dispensation:

1. From Ash Wednesday until the second week after Easter.
2. From the first Sunday in Advent until the 7th day of January.

Catholics about to enter into Holy Alliance of matrimony shou seriously reflect on these points following:--

1. Never take this step hastily or thoughtlessly.
2. Devote much time in Holy prayer that God may properly dire them and bless their good intentions.
3. Be sure to obtain parent's consent and blessing; it will alwa; be a source of pleasure in after life.
4. Notify the pastor in due time that he may comply with t requirements of the Church, especially the publication of bans.
5. Make a good confession (general, if possible) and receive Hol Communion.

Benediction of the Blessed Sacrament

No benediction of the Church should be coveted more than that of the Blessed Sacrament. The faithful should kneel from the time th Blessed Sacrament is taken from the tabernacle, until it is put bac again after the blessing with it, has been given. They should remain in profound adoration of it all during the time of its exposition. N one should sit during benediction services. All should bow low and bless themselves when the Priest turns toward them and blesses them with the Sacred Host, contained either in the monstrance or in the ciborium. If anyone should enter or leave the Church whilst the Bless Sacrament is exposed for benediction, or before it has been put bac in the tabernacle, he should genuflect profoundly (with both knees bowing the head at the same time. When the Choir sings the psalm "Laudate Dominum" after the benediction, and the tabernacle door ha been closed, the congregation should rise and remain standing unt the Priest has left the sanctuary.

The Catholic Church Teaches Veneration Towards the Mother of Jesus

"And the angel being come in, said unto her: Hail, full of grace! the Lord is with thee; blessed art thou among women,"—Luke i, 28.

"Henceforth all generations shall be blessed."—Luke i, 48.

The Catholic Church Forbids Divorce

"What God hath joined together, let no man put asunder."—Mark xix, 6.

Hence, the Catholic Church can never, under any circumstances, grant a so-called "divorce" in the sense that it is commonly called.

She can, for important reasons, allow a separation, but in that case the parties remain husband and wife, even though separated, and absolutely cannot, validly contract marriage with any other person during the life-time of either party. Marriages can only be concluded in the absence of impediments; some impediments "nullify" marriage, whilst others only render it unlawful.

In this age of rush and fortune getting many things are done our forefathers would never think of, and things are done our ancestors of three hundred years ago would stand aghast at. The very thought of things done now, with no concern whatever, would have caused not only great sorrow a century ago, but shame and disgrace to the offender.

The question of divorce has been discussed, both pro and con, by the most able thinkers and writers of the age.

There are some who think no more of casting off their life's partner than they do of casting off an old shoe.

Some of us are reproached for not being in accord with the spirit of the age; how can we be, if the age and its movements are practically atheistic? To induce men to ignore God's word and reject His law, to show men how to do without God, is the avowed aim of some of the so-called advanced thinkers of the day.

The question needs no further space, this Church forbids divorce.

The Catholic Church Forbids Private Interpretation of the Bible

"No prophecy of the Scripture is made by private interpretation. For prophecy came not by the will of man at any time, but the holy men of God spoke, inspired by the Holy Ghost."—II Peter i, 20.

The Bible Alone is Not the Infallible Rule in Matters of Doctrine and on Deciding Controversy. Reasons.

1. Christ never wrote a line of the New Testament.
2. Christ never commanded the Apostles to write.
3. A good portion of the New Testament was not written until the close of the first century. If the Bible were the sole guide of faith, what became of the souls of the first Christians? There was no Bible then as now.
4. Before the great invention of printing it would have been impossible to quill and transcribe copies of the Bible for all people.
5. The Holy Bible, as we have it now, was not compiled and declared by the Catholic Church to be the Bible until the fifth century, because of the doubtful books then in circulation.
6. Non-Catholics can not adduce a sacred text to prove the assertion that the Bible alone is the unerring guide of faith.

Catholics know who wrote the New Testament from the writings of the Fathers, and believe the living voice of the Church, which has always declared the Bible to be inspired, both of which—the Fathers and the voice of the Church—non-Catholics reject.

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The Catholic Church Approves the Use of Holy Water

"And he (priest) shall take holy water in an earthen vessel, and he shall cast a little earth of the pavement of the tabernacle into it." Numbers v. 17.

Every Catholic household should be provided with a vessel of Holy Water. The supply of Holy Water, as becomes its sacred character should be kept in a large, presentable bottle or cruet, but never in a liquid bottle, nor in an open jar liable to gather dust and form an unclean sediment. Bottles made especially for Holy Water are easily procured nowadays, or at least, large glass stoppered cologne bottles are easily obtained in the stores for a trifling sum.

Holy Water should, moreover, be kept in fonts hung on the wall or door frame in the principal rooms, especially in the bedroom, as the members of the family may sign or sprinkle themselves with it occasionally, and especially on retiring at night and rising in the morning.

Holy Water, both in church and at home, should not be used for any other purpose but that intended by the Church, namely, for blessing by means of sprinkling. Any other use of it is more or less an abuse, which sometimes becomes disgusting. It should never be used to drink.

Easter Water

Easter water is the water blessed by the Church on Holy Saturday for the Baptismal font. Before the holy oils are poured into the font, the Priest takes some of the water and sprinkles the congregation with it as on Sunday before the High Mass. Some more of it is taken for the Holy Water fonts of the Church, also for sprinkling in the homes of the people as well as for sprinkling the faithful in Church on Easter Sunday before High Mass.

As the Church does not mention the use of Easter water outside of these occasions, it is not necessary to take a large quantity of it from the church, but a small vial of it is sufficient for the sprinkling of the House and its members on Holy Saturday and on Easter Sunday.

How irreverent and even disgraceful is not the frequent sight of Holy Saturday of a veritable mob of people crushing around the vessel of Easter water, clamoring for their supply, clanking and rattling pots, cans and jugs, spilling the sacred water over the floor and trampling it into mud on the floor with their feet. A small vial of the water could be obtained at any time on Holy Saturday without danger of any one being disappointed, if people complied with these instructions.

Easter water may be used in the sick room for the ordinary blessings of the Church when Holy Water is prescribed, but Holy Water must be used on these occasions.

The Use and Sign of the Cross

"For the word of the cross, to them, indeed, that perish, is foolishness."

ness; but to them who are saved, that is, to us, it is the power of God," 1 Cor. i. 18.

One of the Principal Devotions of the Church

Used at all her blessings and ceremonies, and performed at all times by the faithful themselves on their own persons, is the Sign of the Cross. It is at the same time a Sacramental, and, if made with the proper dispositions of devotion, faith and contrition, has the power of remitting venial sin.

To make the Sign of the Cross properly, lay your left hand flat on the lower part of the breast—not on the stomach—and with the right hand extended, with the tips of the fingers touch your forehead, saying the words, IN THE NAME OF THE FATHER; then touching in the same manner the breast above the left hand placed there, say the words, AND OF THE SON; raising your right hand to your left shoulder, say, AND OF THE HOLY; and finally bringing the right hand to your left shoulder, pronounce the word GHOST, saying AMEN as you rejoin your hands, or take up your book.

We subjoin an illustration of the manner of making the Sign of the Cross for the use of self instructors, as well as for those who may be called upon to teach it to others.

How to Make the Sign of the Cross



(1) IN THE NAME OF THE FATHER
(Right hand on the forehead)



AND (2) OF THE SON
(Right hand on the breast)



AND (3) OF THE HOLY
(Right hand on left shoulder)



(4) GHOST (Right hand on right shoulder)
(5) AMEN (Whilst rejoicing the hands)

Dr. R. B. Wells
EYE, EAR, NOSE AND THROAT

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The Way of the Cross

The beautiful devotion of the "Way of the Cross" or "Stations of the Cross" as it is variously called, is represented in most churches by the fourteen pictures of Our Lord's passion, or crosses found in them. Most prayer-books contain suitable meditations for this devotion.

What is essentially necessary in making the Way of the Cross, is to move from station to station, and make a short reflection on the sufferings of Our Lord before each of them.

But when this devotion is performed in public, it will suffice for the Priest and his assistants to make the journey from station to station, whilst the others remain at their places.

It is well to make an act of contrition before beginning the Way of the Cross. To gain the indulgences attached to the Way of the Cross at least five "Our Fathers," five "Hail Marys," and the "Glory be to the Father," should be said at the end of the devotion for the intention of the Sovereign Pontiff. As for the sick and for those who are otherwise physically unable to go to church or make the Way of the Cross, a small crucifix may be indulged for them by such as have the necessary faculties. By holding this crucifix in the hand and reciting twenty times each the "Our Father," "Hail Mary," and "Glory be to the Father," before it, all the indulgences granted to favor the Way of the Cross may be gained.

Holy Mass

The Mass is the unbloody sacrifice of the body and blood of Christ. It is the highest act of Divine worship in the Catholic Church. The principal actions of the Mass are the offering of bread and wine, the changing of them into the body and blood of Christ, and the consuming or receiving of them.

Every Catholic who can read, should familiarize himself with the parts of the Mass, and with the various prayers and devotions at the same time by constant use of the prayer book. Everyone should likewise, but especially those who cannot read, provide himself with rosary beads. The most appropriate prayer book at Mass is the one that corresponds with the Mass book or Missal on the altar, from which it is translated, and can be had from any Catholic book dealer. All prayer books contain appropriate Mass devotions.

Low Mass

According to the Rubric's of the Missal all asisting at Low Mass should kneel during the whole service, except at the Gospel. Custom however, has modified this law as follows:

1. When the celebrant enters the sanctuary, all should rise. They remain standing until the Priest ascends from the altar to begin Mass, when all shall kneel.

2. They shall remain kneeling until the Gospel. As the altar boy ascends to place the Missal on the left side of the altar, all shall rise and remain standing during the Gospel (and during the Credo, should be said) and until the celebrant says "Dominus Vobiscus."

3. While the Priest is making the announcement or preaching, the people should be seated. When the Gospel is read to the congregation they should stand.

4. Should the Credo be said, the congregation genuflect with the priest at the words "et incarnatus est, et homo factus est."

5. After "Dominus Vobiscum," all sit down and continue seated till the "Sanctus," when they shall reverently kneel. Thus they remain till after the Priest's Communion, and also during the Communion of the faithful, should there be any to receive.

6. They kneel again, however, as soon as the Priest goes to the book.

7. After the blessing, all rise and stand during the last Gospel, genuflecting at "Et Verbum caro factum est."

8. When the Priest descends from the altar, they kneel and recite with him the prayers of the Mass.

9. Not until the Priest has retired from the Sanctuary shall any person leave the church or his place therein.

High Mass

10. On the entrance of the celebrant, all rise.

11. The congregation kneel when the Priest intones the "Asperge me," and stand when he sprinkles them with Holy water, and remain standing till the prayer is sung. They may sit down while the Priest is vesting.

12. As the Priest goes to the altar they kneel.

13. At the intonation of the "Gloria," all stand, and as the celebrant takes his seat, all sit down.

14. When he reascends the altar, all rise and stand during the singing of the prayers. (It is customary to kneel during the singing of the prayer for the departed, in Masses of Requim.)

15. When the Priest begins to read the epistle all sit down, and arise as the altar boy ascends with the Missal to the Gospel side.

16. Should there be a sermon, they stand while the preacher reads the Gospel.

17. When the celebrant leaves his seat to intone the "Credo," all rise and remain standing while he recites it, genuflecting at "et incarnatus est," and sitting down when the celebrant is seated.

18. During the singing of "et incarnatus est—et homo factus," all kneel and at its close reseat themselves.

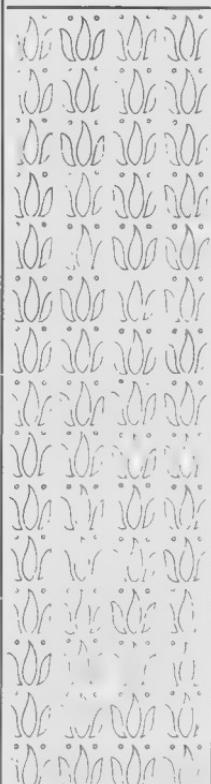
19. As the Priest again ascends the altar, all rise and sit down again after he has sung "Oremus."

20. When he sings "Per omnia saecula saeculorum," at the preface, all rise and stand until the "Sanctus," when they kneel and remain

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CHRIST'S ENTRY INTO JERUSALEM (Porkhorst)

kneeling till after the Communion of both Priest and people, and then sit down during the purification and covering of the Chalice.

21. When the celebrant sings "Dominus Vobiscum," all stand. They stand during the prayers, kneel for blessing, and stand during the last Gospel, at the end of which they kneel and remain so till the celebrant has left the sanctuary.

22. Note—The rules are practically the same for High Mass, however, the people do not stand when the celebrant is reading the Gospel, but only when the deacon commences with "Dominus Vobiscum" to sing it.

23. When the altar boy incenses the congregation at the offertory all should stand.

Masses for the Dead

24. At Low Mass for the dead the same rules are to be observed as at other Low Masses.

25. At High Masses, either with or without the presence of a corpse, the faithful kneel from the beginning of the Epistle, at which latter time they may sit.

26. They stand during the singing of the Gospel.

27. They sit at the offertory until the preface, when they stand.

28. They kneel again from the Sanctus until after Communion.

29. They may sit after Communion, whilst the Priest wipes and covers the Chalice.

30. Should the Priest or Clergy sit at any time during the Mass, as during the singing of the sequence, "Dies Irae," the faithful sit likewise.

31. They kneel during the last prayers and stand during the last Gospel.

32. If the Libera, or absolution of the dead, is performed after the Mass, the faithful may sit, whilst the Priest vests himself for it in the vestry or at the bench, but rise when he approaches the bier or catafalque and stand during the ceremony.

Vespers

33. All should kneel when the celebrant enters the Sanctuary, and remain kneeling until he has arrived at the altar.

34. All should kneel while the celebrant is saying the first prayer at the foot of the altar; they rise when he rises to go to his seat, and remain standing until the celebrant sits down after intoning the "Deus in Adjutorium."

35. At the "Gloria Patri," at the end of each psalm, all should bow the head.

36. During the singing of the chapter at the end of the psalm, all should stand up and remain standing. If the celebrant should kneel during the singing of any hymn the people should kneel also.

57. During the singing of the Magnificat and Prayer, the people should stand.

38. When the celebrant kneels at the altar, before the exposition of the Blessed Sacrament, all should kneel and remain so until the Blessed Sacrament is put into the tabernacle at the end of the Benediction.

Mass Offerings

As the special fruit of the Holy Sacrifice of the Mass accrues to those to whom the latter is particularly applied, it is customary for the faithful to make a special offering to the Priest for this purpose. This offering is also variously called a stipend, and an honorary.

The usual offering or stipend for a Low Mass is one dollar; for a High Mass different sums according to the character of the High Mass.

The Priest is not at liberty to change these rates.

The offering should invariably be given in advance. This should not be considered a matter of business on the part of the Priest, so much as a matter of conscientiousness and religious propriety on the part of the petitioner for the special fruit of the Mass, whom custom requires to make an actual offering in connection with the Mass. It does not seem proper to make the offering after the Mass is over.

In the case of poor people who cannot afford to make an offering for a Mass, not even in favor of a deceased relative at the time of death, the Priest may donate the Mass; in which case he makes the offering himself, or sacrifices that which is otherwise his due, in favor of another.

Did some of you ever stop to think of this?

Persons wishing to have a Mass said or sung on a certain date, should make the arrangements, together with the offering, some time in advance.

In having Low Mass said one should not insist too much on the time and place for their celebration, as the Priest cannot usually bind himself in this way.

Masses for the dead, in black vestments, can be said only on certain days; hence one cannot insist on their being said on a certain day.

A Requiem Mass for the third day, seventh day or thirteenth day after death, or Month's Mind, as the latter is called, as well as for an anniversary, which cannot be said on the proper date, in defense of the rules of the Church, requiring the Mass of the Feast Day to be celebrated only, may, however, be said on the first day after such date not impeded by the rules of the church. Parties insisting on such Masses being said on the proper date, or parties wishing to have other Masses for the dead said on a day not open for them by the rules of the church, must be satisfied to have the Masses said in vestments of the color appointed for that day.

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CHRIST IN GETHSEMANE (Hofmann)

Chief Laws of the Church

1. To hear Mass on Sundays and Holy Days of Obligation. Remember that obliges your children also, if they have reached the age of reason.
2. To Fast and Abstain on days appointed.
3. To confess your sins at least once a year. Parents, send your children to confession at the appointed times, if they have not yet received their first Communion.
4. To receive the Holy Eucharist within Easter time, i.e., from the first Sunday in Lent to Trinity Sunday.
5. To contribute according to your means to the support of the Church, do not let a few and the same ones bear all the expenses.
6. Not to marry out of the Church, nor relatives (even three removed), nor at forbidden times.

Preparing for First Communion

In the springtime of the Christian's life there is a day that should outshine all others in brightness and beauty, the day of First Communion.

Napoleon I, who "trod the ways of glory and sounded all the depth and shoals of honor," and at the end of his career, is one of the many who declared that the day of his First Communion was the happiest day of his career. Children who expect to make their First Holy Communion must have attended the special instructions from the beginning, and when special religious exercises are held for the children a few days before their First Holy Communion. The children should be dressed according to the rules of the parish. Parents too poor to provide the outfit should report to the pastor, but by no means keep a child from Holy Communion on account of poverty.

Every child should be provided with a prayer book and a rosary for this occasion.

Candles, flowers and articles prescribed by the pastor should be cheerfully provided and should be in accordance with the regulations.

Parents should assist both Priest and teachers in the great work of preparing the children for their First Communion.

All children must attend Sunday School for at least two years after First Communion, and parents should be careful to see that their children attend faithfully. Matt. xxvi, 26; I Cor. x, 16.

Receiving Communion

Strike your breast three times, when the Priest holds up the Sacred Host turned toward you and says three times the "Domine non sum dignus," say likewise each time you strike your breast the same words in English, "Lord, I am not worthy that Thou shouldst enter under my roof; but only say the word and my soul shall be healed."

If a cloth you hold over your hands (for the communicant must always be provided with some kind of a cloth), or spread to hold

Figure 1.—Receiving at the Rail
with Communion Card.



Figure 2.—Extending the Hands when
Holding a Communion Cloth.



before the breast, be sure to stretch out the palms of the hands perfectly flat that the cloth may be flattened out before your chin in the manner of a small tablespread, so that in case the Holy Communion should be accidentally dropped it would not fall to the floor.

In the act of receiving, hold the face up and put out your tongue simply to let it cover the lower lip entirely, but do not look into the face of the Priest or in any direction, cast your eyes down, with your hands joined palm to palm, if you are not holding a Communion cloth or card. (See illustrations in cuts for both positions.)

Holy Communion

There is a strict obligation binding under pain of mortal sin for a Catholic to receive Holy Communion at least once a year, that at Easter time. But it is the wish and earnest advice of the Church to her children that they approach the Holy Altar often during the year, especially on the great "FEAST DAYS."

A good Catholic, one who has his spiritual welfare at heart, will go to Holy Communion at least once a month.

A suitable preparation of the body and soul should precede the actual receiving of Holy Communion. The body is prepared by fasting from midnight, by dressing in a respectable manner, and by reverent deportment.

The soul is prepared by making a good confession, and thereby cleansing it from all stain of sin, and adoring it by the practicing of various virtues.

Do not approach the altar rail without having prayed at least a quarter of an hour, as an immediate preparation.

Approach the altar immediately after the bell has rung for the Priest's Communion.



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On leaving your pew fold your hands below your breast in going to and from the rail and do not let them hang by your sides, cast your eyes down, do not look about you.

Try to kneel at the middle of the rail immediately before the altar, or as near as possible.

Let your desire always be to receive Holy Communion directly before the main altar, when possible, whether there be any communicants or not.

After receiving Holy Communion a proper thanksgiving should be made, lasting at least fifteen minutes, and petitions offered to God, praying for ourselves and for others, not forgetting the poor souls in purgatory.

(See proper illustrations for this position.)

Communion for the Sick

Sick people, invalids and such as cannot come to church to receive Holy Communion, although in no danger of death, must, nevertheless, receive from time to time at their homes, or at least during the Easter time.

Have the Priest notified and abide by his instructions. Should he promise to bring Communion at stated intervals, be sure to remind him in advance of the time, and arrange with him the day and hour of his coming. Do not expect him to bring Communion on Sundays, Feast days or other days when he is much occupied in church work.

Remember his duties are arduous and long.

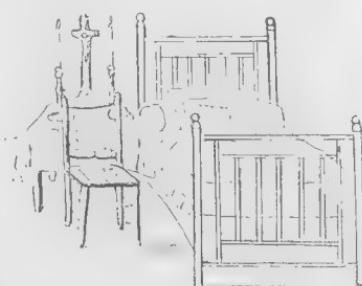
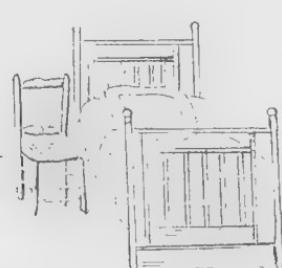
Secure conscientious physicians who will tell you when there is danger. When people are kept at home by old age or illness during Paschal time, notice should be given so that Holy Communion may be brought to them.

To prepare sick room for Communion see illustrations.

ARTICLES REQUIRED IN THE SICK ROOM.



A good arrangement



A bad arrangement

Easter Duty

The Easter duty is the obligation of every Catholic of requisite age to receive Holy Communion within the Easter time.

This obligation begins at about the twelfth year and continues throughout life. During this time it binds under pain of mortal sin all those who enjoy the use of reason.

The Easter time in this country extends from the first Sunday of Lent until Trinity Sunday inclusive.

The precepts bind all grown Catholics of sound mind without distinction, whether they are in health or in sickness, whether they are able to go to church or not.

Those who are not able to attend church during Easter season must have the Priest notified, so that he may bring Communion to them, although they be in no danger of death.

Do not put off notifying the Priest until the last week or the second week of Easter time, but give him ample time and opportunity by notifying him in the beginning or at least in the middle of the Easter season, as he may have many invalids to attend during this Easter time.

To make one's Easter duty it is not necessary to receive on Easter Sunday, during Holy week or during Easter week. As for those who go to Confession and Communion only once or twice in the year, they ought not to go to confession at a time when the confessor is the busiest, as on Holy Saturday or Christmas Eve, as the Priest has all he can do to hear those who go frequently to Communion and who are more entitled to go on the great Feast day. There is no such thing as a Christmas duty in this country. Hence, it is not a sin if one does not go to the Sacraments during the Christmas season, although it is advisable to do so, as the Church would have the faithful go to Communion from time to time during the year.

It is not necessary in performing one's Easter duty to have the express intention of so doing. All that is necessary to fulfil one's duty, is to receive Holy Communion sometime during Easter season, whatever intention one may have or may not have. Do not put off your Easter duty until the last week of the Easter time, or even to the very last day of it.

If the Priest at that time should not find it expedient to give you absolution, or admit you to Holy Communion, and the Easter time thus elapses before you receive, remember it is your own fault, and you make yourself guilty of a grievous sin through your own carelessness.

The Angelus

The church bell is rung morning, noon and evening, at 6.00 a.m., 12.00 p.m., and 6.00 p.m., to remind us of the mystery of the Incarnation of the Son of God, whereby He manifested His great love for us. This is another of the beautiful devotions of the Church which we are called on three times daily to perform by the sound of the bell, is the prayer of the Angelus, a memorial for all men, Catholic and non-Catholic.

All devout Catholics, deserving the name, practice this devotion,



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THE ANGELUS (By Millet)

either at the sound of the bell, if they are in their homes, or wherever they can conveniently perform it, or as soon after as possible. Let all the members of the family fall on their knees and recite the Angelus prayer, either in common or privately, as soon as the bell is heard.

The Angelus is said kneeling, but on Saturday evening, in Lent, also on Saturday noon, and on Sundays, it is said standing. During the Easter season, that is beginning with the Alleluiah of the Mass on Holy Saturday until the evening before Trinity Sunday exclusively, the anthem, "Regina Caeli," or "O Queen of Heaven, Rejoice," is said instead of the Angelus, standing.

There is a partial indulgence of one hundred days granted each time the Angelus is said, or the anthem "Regina Coeli." These prayers, however, must be said kneeling, as it is prescribed, and at the time the bell is rung, unless good reasons should prevent one from fulfilling these latter conditions. Furthermore, a plenary indulgence is granted once a month to all who are in the habit of thus reciting the Angelus, if they will receive the Sacraments and comply with the usual conditions.

Forty Hours Adoration

This devotion performed in most Churches once a year, is designed to kindle in the faithful, great love and reverence of the MOST BLESSED SACRAMENT, as well as to make reparation of Our Dear Saviour in the Sacrament of His Love for so much coldness, indifference and such great outrages committed against Him by so many ungrateful beings.

It is the custom of all fervent Catholics to approach the Sacraments on this occasion and visit the Blessed Sacrament exposed on the altar during the days of devotion.

To encourage these practices the Sovereign Pontiff has granted a plenary indulgence to all the faithful who confess their sins, receive Holy Communion, and, visiting the Church during the adoration, pray for the Sovereign Pontiff's intention.

Confession may be made previous to the opening of the devotion, as on the day before it, or in the case of weekly penitents, at their usual time.

The Communion may be received on the morning of the day on which the devotion is opened, although the opening has not yet taken place.

To gain the plenary indulgence of the Forty Hours' Devotion it is necessary to visit the church during the adoration.

Besides the plenary indulgence, a partial indulgence of ten years and ten quadragenes is granted for each visit made to the Blessed Sacrament exposed during the devotion. All these indulgences are applicable to the souls in purgatory.

The faithful, according to the desire of the Church, should endeavor to visit the Church on each of the days, and spend some time in adoration.

They should, moreover, bring candles, flowers and other ornaments for the decoration of the altar, or contribute in money for the same. They should show the liveliest interest and exhibit the greatest fervor on this occasion, as one of the best to exercise their faith and piety.

Blessings and Blessed Articles

The blessings of the Church are very numerous. They are given either directly to the faithful in person, to those who are sick as well as to those who are in health; or they are imparted indirectly to them through articles which the church blesses for that purpose.

The Churching of Women

One of the principal blessings of the Church, eagerly sought by Catholics, is that which is given to a mother after childbirth, called "Churching." The mother is not bound to receive this blessing and consequently does not commit a sin if she neglects it. It is a free blessing or private devotion. It is in imitation of the Blessed Virgin, who—"after the days of her purification carried Jesus to the Temple"—Luke iii, 22.

The Rosary

Every Catholic should have a Rosary (pair of Beads). The Rosary is blessed and indulgenced for a person's own use by a Priest having the necessary faculty.

If a Rosary thus blessed and indulgenced for one person and transferred to another the indulgence is lost, and the Rosary must be blessed and indulgenced again. If a Rosary, however, is merely loaned to another for use, without any intention to transfer the indulgence, the indulgence is not lost to the owner. When a Rosary is repaired and some new portions are substituted for the old ones, the Rosary does not lose its blessings and indulgences. Although the Rosary consists of fifteen decades, five decades, however, or a chaplet, as it is called, or usually recited at a time. Each decade consists of "Our Father," ten "Hail Mary's" and the ' Glory be to the Father."

The recitation of the decades is usually preceded by the Apostle's Creed, one "Our Father," three "Hail Mary's," for an increase of faith, hope and charity, with a "Glory be to the Father," both after the "Creed" and after the three "Hail Mary's."

To gain the indulgences granted for the devout recitation of the Rosary, the faithful must meditate on the mysteries of the Rosary.

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ELEVATION OF THE CROSS (Reubens)

The mysteries of the Rosary are:

I—The Five Joyful Mysteries—

1. The annunciation.
2. The visitation.
3. The nativity of Our Lord.
4. The presentation of Our Lord In the Temple.
5. The finding of Our Lord in the Temple.

II—The Sorrowful Mysteries—

1. The agony in the garden.
2. The scourging at the pillar.
3. The crowning with thorns.
4. The carrying of the cross.
5. The crucifixion.

III—The Glorious Mysteries—

1. The resurrection.
2. The ascension.
3. The sending of the Holy Ghost.
4. The assumption of Our Lady into Heaven.
5. The coronation of Our Lady in Heaven.

All Catholics should make themselves familiar with the mysteries of the Rosary by frequently reading of them in the Gospels and in devotional work. Those who cannot meditate on the mysteries, can gain the indulgence by simply reciting the prayers.

Most prayer books point out the manner of reciting the Rosary, containing also short meditations on the mysteries. They give also various introductory and closing prayers in connection with the essential part of the Rosary.

Another condition for gaining the indulgences granted for the recitation of the Rosary, requires that the Beads be held in the hands whilst saying them. If several, however, say the Beads in common, it will suffice if the leader complies with this condition.

The Scapular

There are various Scapulars in use. The oldest and most common one, worn by the faithful, is that of Our Lady of Mt. Carmel, known as the Brown Scapular. It consists of two brown pieces of woollen cloth, worn respectively on the breast and on the back, connected over each shoulder with a piece of tape. It is an imitation and abbreviation of the large scapular or garment worn by the Carmelites. It is at the same time a badge of honor to the Mother of God, who revealed the devotion to the Carmelite Order in the person of St. Simon Stock.

The spiritual advantages of the Scapular are, among many, the special protection of the Blessed Virgin, a share in the merits of all good works performed by the Carmelites, and the many indulgences, plenary and partial. Neither the wearing of the Scapular, even if one has been enrolled in it, nor the recitation of the prayers connected with it, bind under pain of sin, hence any neglect in this respect should not be made a matter of confession. If this brown Scapular becomes worn out or lost it is not necessary to have a new one.

blessed or be enrolled again.

The blessing of the old garment is transferred to the new one without ceremony. Each one desiring to wear a Scapular must be enrolled personally by a Priest having the necessary faculties.

No one can have another enrolled by simply bringing another pair of Scapulars to the Priest to have them blessed for such a one.

Taking the Scapular off when necessary, to replace it as soon as convenient, does not deprive the wearer of its benefits. Neglecting to wear it for some time, however, one does not need to be enrolled again in order to resume it, deprives the person, nevertheless, of its spiritual advantages during such time.

If the Scapular, on the other hand, has been laid aside purposely, with the intention of abandoning it, a new enrollment in it would be necessary in order to wear it with benefit again.

Plenary indulgences to wearers of the Brown Scapular may be gained on the following occasions under the usual conditions for gaining such indulgences:

On the day of enrollment—on the Feast of Our Lady of Mt. Carmel (July 16), or on the following Sunday—or on any day within the octave —on Feasts of the Immaculate Conception; Nativity; Presentation; Annunciation; Visitation; Purification and Assumption of Our Blessed Lady; also on the Feast of St. Joseph; St. Simon Stock (May 16), St. Ann; St. Michael; St. Teresa and on any Wednesday of the year.

Plenary Indulgences

Many devotions and practices in the Church have the gaining of plenary indulgence attached to them. This indulgence can be gained, however, by complying carefully with certain prescribed conditions.

The usual conditions prescribed for gaining a plenary indulgence are, to confess one's sins, to receive Holy Communion, to visit the Church, and to pray for the intentions of the Holy Father.

To gain any indulgence the soul must be in a state of grace. To be rid of the temporal punishment due to any particular sin, whether mortal or venial, such sin must be previously forgiven.

It is necessary to go to confession, when confession is made an express condition for the gaining of indulgence, although the soul be only in the state of venial sin. The confession may be made on the day preceding the day for which indulgence is granted.

As for those who go to weekly confession and are in the habit of confessing venial sins, their weekly confession will suffice for them in order to gain all the plenary indulgences granted until their next confession, whether such confession be in the beginning of, or at the end of either week, provided they confess in each week.

Neither confession nor communion need take place in any particular church, unless positively stated in the granting of the indulgence.

The visit required to the church may be made by receiving Holy Communion there, provided the condition of praying for the intentions

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DESCENT FROM THE CROSS (Reubens)

of the Sovereign Pontiff be fulfilled at the same time. If one is entitled to several plenary indulgences on the same day, however, as frequently happens on the part of those who practice many works of piety, it will be necessary both to visit the church and to pray for the intention of the Holy Father as often on that day as one is entitled to gain a plenary indulgence. Those who are permanently disabled from visiting the church and receiving Holy Communion, frequently the Holy See has granted their confessors the faculties of substituting other good works instead.

The prayers required for the intentions of the Sovereign Pontiff may be any approved prayers of the Church. In practicing any devotion to which any plenary indulgence is attached, it is necessary to make one's self familiar with the various occasions and conditions for gaining them given in prayer books and manuals published in connection with such devotions. Matt. xvi., 19. Cor. ii., 10.

Novenas

A novena is a devotion ordinarily of nine days, made either as a preparation for some feast, or made at any time, usually for the purpose of obtaining some favor. Novenas made as a preparation for a feast are made during the nine days preceding the feast day, so that the feast day itself would be the tenth day from the beginning of the novena.

There are many devotions for the novena found in the prayer books. When no special devotion is prescribed, or if one does not choose to follow a prescribed devotion, it is customary to say at least nine Hail Mary's on each of the nine days. There is no limit to the other prayers and practices that may be performed on these days. Individual fervor must suggest most of them. There is nothing of obligation or of special precept in the making of a novena. It is well, however, to confess at the beginning of a novena, especially if one should be in sin.

It is customary to receive Holy Communion on the morning following a novena, that is, a feast day or on a tenth day. Other devotions and practices suitable in making novenas are, for instance, the hearing of Holy Mass, having Masses said, visits to the church, prudent promises, especially when directed by the confessor, and many other acts of piety and self-denial, suggested by individual devotion and fervor.

Morning and Evening Prayers

The first thing a Christian should do in the morning, as well as the last thing on retiring at night is to bless himself with the Sign of the Cross.

No Christian should go forth to his daily occupations in the morning without having addressed himself to His Maker in a fervent morning prayer.

The exercise of the morning prayer consists principally in thanking God for having brought us safely to the beginning of another day in offering Him our thoughts, our words and actions of the coming day, in imploring His assistance to keep from sin, resolving to avoid some particular fault to which we may be addicted, and in asking also the particular protection of our Blessed Mother Mary, of our Angel Guardian and of our Patron Saint.

The exercises of the Evening Prayer consists mainly in thanking God again for having preserved us during the day past, in examining our conscience as to the faults we may have committed during the day. Especially in regard to the particular fault of which we may have formed a habit and which we had resolved to avoid particularly, in making the daily act of contrition and the act of faith, hope and charity, as well as in the recitation of other prayers according to our circumstances and devotion.

It has become the almost universal practice for all Catholics to recite at least three times, morning and evening, the Hail Mary in honor of the Immaculate Conception of the Mother of God.

All Catholics should familiarize themselves with suitable morning and evening prayers through the prolonged use of prayer books, all of which contain various forms.

Devout Catholics sprinkle themselves with Holy Water on leaving the bedroom, or, at least, before leaving the house in the morning, also on retiring at night. Devout Catholic parents thus bless their children at night and teach them the salutary practices of the faith.

Grace Before and After Meals

It has been the custom among Christians from the earliest times to say grace before and after meals.—“We must pray before and after meals.”—St. Chrysostom.

To omit grace, and that publicly, in the presence of Catholics and God-fearing people, is considered a mark of irreligiousness and gross ingratitude to God. In saying grace one should stand before the table whilst pronouncing the ordinary blessing or other prayer and distinctly and devoutly bless one'self before sitting down. To bless one'self while seated is a mark of carelessness.

Should a Priest be present he should be asked to pronounce the blessing; if several ecclesiastics, the one highest in dignity.

Sick Calls

You are earnestly admonished to send for a Priest as soon as a member of your family or friend is seriously sick.

Never send a child for a Priest.

Always send a grown person. If there is no one in the house able to go ask a neighbor to do so.

The Sacraments for the dying are all too important, and the arrangements for their administration should not be made through children.

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Instructions When Sending for a Priest

Do not simply send for a Priest but let the person who calls him be able to answer the following questions if possible:

1. Full name of the sick person, and their correct address. This is very important, for often they may not find the Priest at home, and the call must then be left in writing.
2. Age and condition of person; whether a practical Catholic.
3. Has the person been attended by any Priest in this same sickness?
4. Which Sacrament has been received and when?
5. Is the person able to receive Holy Communion, that is, is the sick person conscious, or not subject to vomiting?
6. Has a physician attended, and what in his opinion is the danger?
7. Whenever there is real danger, call the Priest at once, do not wait till evening or night.
8. If a sick call is made at night, let a gentleman accompany the Priest to and fro, or until the Priest dispenses with his company.
9. Let no one speak to the Priest whilst he is carrying the Blessed Sacrament, except what is strictly necessary, or until he himself begins to speak. The sick person must be forewarned of the Priest's coming, and must be advised to prepare for Confession and the possible reception of the last Sacrament.
10. When you expect the Priest to administer the Holy Communion see that some preparations by prayer be made. If the sick man is unable to read it is good for some one to read a few short prayers, slowly and reverently, from a prayer book, if circumstances will permit.
11. If there is danger of death, and the Priest is to administer the last Sacraments, or Holy Communion as Vaiticum, the sick person need not be fasting, but may take whatever food, drink, or necessary medicine may be prescribed.
12. Prepare a small table with a clean, white cloth, opposite the sick bed so it can be seen by the sick person. Have a chair immediately next to the bed at the sick person's head for the Priest, so that he may look towards the foot of the bed, and not in the sick person's face, when he hears the confession.

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Why the Catholic Church uses Latin

Why does the Church use the Latin language? This question so often asked, and so simply answered, for some reasons, of which I will give a few.

"Because the very word "CATHOLIC" means universal, and a universal community requires a universal language.

The Church of Christ is universal.

Because it does not change. If, for example, the Church should use French in one of her formulas alone, that of Baptism, she would have been obliged to change it over sixty times. In the so-called Anglo-Saxon of 1,000 years ago she could not be understood now, except by a few experts.

Because nothing can equal the dignity of the Latin language, its clearness or its beauty. It is the language of science and civilization, and deserves to be the language of an unchangable religion.

Because it lifts the Liturgy of the Church above that of every-day usage of words, which alters their sense and debases it by licentiousness. This misfortune has actually befallen English Liturgy of the Anglo-American form of religion.

Finally, a universal language speaks of a universal brotherhood and makes a Catholic at home in all the Catholic Churches of the world. Besides, he understands the language, though unlearned, by the ceremonies of the Church or from his prayer-book, which contains its entire meaning in his own tongue.

Question—What is the use of Latin to a boy who is not intended for the priesthood?

Answer—It has many uses, one of which is to make him a cultured gentleman. There is "a great gulf fixed" between the man that knows Latin and him that does not; and, again, between the man that has only a smattering of Latin and the one that knows it thoroughly.

This is one of the reasons why the average Catholic priest is a more cultured man than the average university professor. The full knowledge of Latin sets a layman on the pinnacle of scholarship.

Those who do not know Latin are continually multiplying synonyms in a way that weakens their style. In a letter from an otherwise able man, who wrote " slanderers and calumniators," "fostered and nourished." Now, a Latin scholar would never be guilty of such useless repetition, for he knows that to calumniate is to slander and to nourish is to foster.

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The Catholic Home

This should be the next sacred place after the Church.

It should be known by religious emblems, but not a museum of pagan art. It should not tolerate pictures, paintings and figures of questionable decency. "Art for art's sake," is the croak of the godless, coined to cloak indecency.

"To the pure, all things are pure," will be true when fire can no longer burn, and pitch no longer smear.

The greatest art treasures are religious and devotional. The Catholic home should exclude books, papers and magazines that are useless, as well as those that insult and sneer at religion. It should have at least a few Catholic books, amongst them the "Catholic Bible," "The Lives of the Saints," "The Following of Christ," and one or more of the following: "Our Christian Heritage," "Faith of Our Fathers," "The Ambassador of Christ," "Catholic Belief," "Christian Apologetics," "The Catholic Dictionary," also trustworthy histories. Among the late publications of to-day is the "Catholic Encyclopedia," considered most trustworthy from the Catholic viewpoint.

The Catholic home should receive some weekly Catholic papers and magazines. Some of the principal Catholic weekly papers are: "The Catholic News," "The Catholic Union and Times," "The Ave Maria," "The Western Watchman," "The Pilot," "The Monitor," "The Catholic Standard and Times," "The Sacred Heart Review," "The Irish World."

The principal Catholic magazines are: Donohue's "The Messenger," "The Catholic Review of Reviews," "The Champion Educator," "The Dolphin," "The Catholic University Bulletin," "Men and Women."

Every Catholic home should have an altar, and also a large crucifix placed in a prominent position. The false code which says, "Your parlor or drawing room is no place for religious emblems," is only written by and for the Godless. It does not bind the Christian. No home in the parish should exceed the house of God in elegance. Is your home more elegant than His?

To those who say that such expenditures should rather be given to the poor, John Ruskin would answer in "The Seven Lamps of Architecture": "The question is not between God's house and His poor; it is not between Gods house and His Gospel. It is between God's house and ours. Have we no tessalated colors in our floors? No frescoed fancies in our roofs? No niched statuary in our corridors? No gilded furniture in our chambers? Has even a tithe of these been offered? They are, or they ought to be, the signs that enough has been spent in human stewardship, and that these remain to us what we ought to spend in luxury, but there is a greater and prouder luxury than the selfish one—that of bringing a portion of these things into sacred service and presenting them for a memorial that our pleasure as well as our toil has been hallowed by the remembrance of Him who gave both the strength and the reward."

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Burials

Funerals should take place from the Church.

1. Make proper arrangement with the pastor for the funeral Mass before announcing the time of the funeral, which, if possible, should take place in the morning, and be preceded by a Requien Mass for the dead person, whose soul stands doubtless in greater need of prayer than of a beautiful coffin or flowers. A few Masses said instead will be of far greater solace to the soul of the deceased.
2. When a member of the parish is to be buried these things should be remembered.
 - (a) The party must have a right to Christian burial.
 - (b) Funerals must be at Church at time appointed.
 - (c) Funerals are not allowed on Sundays or Holy Days except the burial is necessary.
3. The casket is not to be opened in the Church.
4. No regalia of any society except a strictly Catholic one can be worn at a funeral. The only exception to this rule is the flag of our country, or a purely secular emblem.
5. Catholics who neglect their religious duties for a long time but who on their death-bed give signs of repentance, can be buried in Blessed Ground, but should not expect a solemn burial; likewise, those who fail to support their Church and Pastor.
6. The Holy Office has decided that Christian burial shall be refused to Catholics who are married to non-Catholics by non-Catholic clergymen or by civil functionaries.
7. Christian funerals are refused to all those who wilfully have severed their union with the Church, died in final impenitence after having refused the Sacraments of the Church.

Cemetery

No Catholic can be buried elsewhere than in a Catholic burying ground.

When a member of the parish is to be buried, these things should be remembered:

The party must have a right to Christian burial. A lot or grave must be had in the cemetery. Graves should be paid for in advance.

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"If you meet another who only talks business, commerce and goods, you say he must be a merchant.

"But if you meet one who utters nothing but obscenities, vulgarities and impure jests, what is your judgment of him?

"You just think he is an immoral man. And you are right in thinking thus, and are not guilty of rash judgment, for says the proverb, as being the voice of all mankind, 'Whereof the heart is filled, the mouth runneth over.' Immodest talkers—have you heard what every honest person thinks of you? If you wish no longer to be a Christian, a child of God, are you not, at least, ashamed to place yourself, before all the world, in the pillory and with your own hand to fasten on yourself a tablet of disgrace, bearing the inscription: 'I am a licentious, beastly creature.'

"Show your disapproval. When any man or woman makes a filthy, or immoral, or double-meaning remark in your presence, let him or her know unmistakably before the conversation goes any further, that there is at least one lady or gentleman present. Immoral talk goes down before moral bravery. The moral bravery, even of a child, will put to shame the most depraved and filthy-minded, no matter how high they may be in society, mercantile or professional circles.

"It is not necessary that you always lecture or scold a dirty-tongued companion. It is not necessary, at times, that you say one word. But it is necessary that you be absolutely fearless in your disapproval. The disapproval may be shown by the expression, by abruptly changing the conversation, by a suspicious silence, by a mirthless face; but, however, it be shown it must be fearless.

'If you are weak, cowardly, you will betray yourself, and the stream of dirty conversation will continue day after day to befoul your soul because you are a pitiful coward.'



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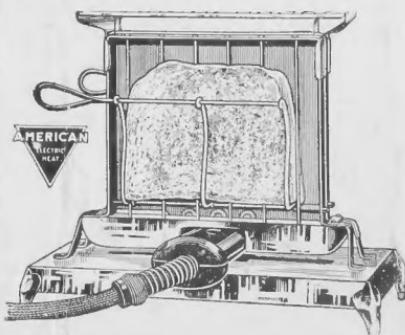
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